

15 And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth.

16 And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death.

17 Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

18 Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

19 But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

20 And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

21 Then the Philistines seized upon him, and forthwith

pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind.

22 And now his hair began to grow again,

23 And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands.

24 And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.

25 And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. And being brought out of prison, he played before them; and they made him stand between two pillars.

26 And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.

27 Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes, from the roof and the higher part of the house, were beholding Samson's play.

28 But he called upon the Lord, saying: O Lord God, remember me, and restore to me now my former strength. O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

29 And laying hold on both the pillars on which the

VER. 16. *Death.* Heb. "and pressed him so, that his soul was straitened unto death." It would be well if Christians would always make as stout a resistance against manifest temptations to sin, as Samson did on this occasion, when he might consider the revealing of the truth rather as an indiscretion than as a crime. It is difficult to determine in what precisely the fault consisted, which was followed by so severe a punishment. Perhaps he may have been placed as a pattern of patience, like holy Job, without incurring the Divine displeasure. Yet most people suppose that he fell by the love of women, and by disclosing the secret of his strength. But where do we read that he had received a precept from God not to mention it even to his wife? For in this light SS. Ephrem and Chrys., Sulp. Severus, Pererius, and others represent Dalila, which removes the greatest objection to his character. We have seen (ver. 1) that the *harlot* of Gaza might be only an innkeeper; and the first object of his love was proposed to him by the Holy Spirit. Chap. xiv. 4. But even allowing that Dalila was a harlot, though the Scripture does not assert it, what harm was there in Samson's endeavouring to reclaim her, and to make her his wife, as Osee (i. 2) was commanded to do? Without the strongest proofs, it seems unjust to pass sentence of condemnation upon a great character, the number of the perfect being already too small.

VER. 17. *Thing.* Heb. and Sept. "He told her all his heart."—*That is to say, consecrated,* is added by the Vulg. H.—*Men.* Was the hair the physical, or only the moral, cause of his wonderful strength? It is generally believed that it was only a moral, cause, or a token appointed by God, that as long as Samson retained his hair he should be endued with such force. C.

VER. 18. *To me.* Heb. "to her." *Le* instead of *li*, perhaps in all the printed editions except the Complutensian, which has corrected the mistake, and is authorized by some MSS. Kennicott.

VER. 19. *Knees,* by some soporiferous draught, as on the other occasions. M.—*Barber.* He only produced the razor, or rather a pair of scissors, such as were used to shear sheep. Barbers were unknown at Rome for 454 years; and the ancient Greeks looked with indignation upon those who introduced the custom of shaving among them. Plin. vii. 59. The Hebrews did not cut all their beard, and generally let the hair of their head grow long. Samson wore his curled, which is still the fashion among some people.—*And began.* Sept. "he began to be humbled, (C.) or rendered abject, and his strength," &c. Heb. "she began to render him contemptible." H.

VER. 20. *Myself.* This might insinuate that he was bound, though it may only mean that he will extricate himself from the hands of the Philistines. C.—We read of no bands on this occasion. But the loss of the sign of his being a Nazarite was Samson's greatest misfortune, and rendered him less formidable than if he had been bound with chains of adamant.

VER. 21. *Chains.* Heb. and Sept. add, "of brass," which were more ancient than those of iron or of steel. Brass was generally used instead of the latter, for knives, &c. C.—*Gaza,* the place where he had lately given such an instance of strength, ver. 3. H.—*Grind.* Before the invention of wind or of water-mills, the ancients forced their meanest slaves to grind with a hand-mill, consisting of two large stones.

VER. 22. *Again.* Heb. adds, "as when he was shaven." H.—He was in prison three or four months. M.—As his hair grew his strength returned, because he entered into himself and did penance, so that he was restored to the rank and privileges of a Nazarite. C. M.

VER. 23. *Dagon.* Probably the dæmæto, whom Diodorus (3) represents with the head of a woman, and the rest of the body like a fish, the chief object of adoration at Ascalon. C.—Dagon may signify "wheat;" and hence Eusebius (Præp. 1) styles him "the ploughing Jupiter," or "a fish."—*Hands.* For this purpose they were offering sacrifices of thanksgiving, (M.) which they did not only when they first took Samson, but probably on all their great festivals, till the hero's death. This could not but excite the indignation and zeal of this great judge, and God resented the indignity offered to himself. They cursed Samson, (H.) as the Schemites had done Abimelec on a similar occasion. Chap. ix. 27. M.

VER. 25. *Played.* Dancing in a ridiculous manner, (Montanus,) running against the walls, or falling down, so as to make the people laugh, (Lyræ,) or rather, (H.) Serarius gathers from the Sept. that "they buffeted him," and made a sport of him. M.—It is not at all probable that Samson would act the ape before the Philistines; but in attempting to keep off the rabble with many a fruitless blow, against his will he might make them merry. C.—He appeared before them in the garb of a slave, covered with the dust of the mill, (Salon,) like our Saviour in the fool's garment. H.—*Two pillars.* The temples of Hercules, at Tyre and in Africa, had the same number. Porphy. Abst. 2.—The temple of Dagon was supported on wooden pillars standing near each other. People might see down from the roof. Serar.—The roofs of the Philistine temples were flat, and galleries all round them, so that an immense crowd might be collected (M.) to gaze on this terror of their country, now their prey. They had forgotten how he had formerly carried off their gates, or they concluded that his amazing strength was gone for ever. H.

VER. 27. *Play.* It is not clear from the text whether the 3000 were distinct from those who were below. It seems this is the number of all the slain, (C.) as Josephus asserts. But the Prot. insert, "the lords of the Philistines were there: and there were upon the roof," &c., which shows that they understand it in the same sense as the Vulg. and the Sept., which distinguish these outside spectators from those who filled the house, and were in company with the princes. H.

VER. 28. *Revenge myself.* This desire of revenge was out of zeal for justice against the enemies of God and his people; and not out of private rancour and malice of heart. Ch.—He was judge of his people, and concerned for their wrongs. God, by a miracle, testified that he approved of his sentiments. C.—Sept. insinuate that the cry of Samson was accompanied with tears (*eklausa*). It was the cry of the heart, which is most eloquent with God. Heb. and Sept. "strengthen me yet this once, O God, and I will repay," &c. H.

VER. 29. *Both the.* Heb. adds "middle" pillars, so that their full occasioned that of the whole temple.

VER. 30. *Let me die.* Literally, *let my soul die.* Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he

house rested, and holding the one with his right hand, and the other with his left,

30 He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude that was there: and he killed many more at his death, than he had killed before in his life.

31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the burying-place of his father Manue: and he judged Israel twenty years.

CHAP. XVII.

The history of the idol of Michas, and the young Levite.

THERE was at that time a man of Mount Ephraim, whose name was Michas.

2 Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him: Blessed be my son by the Lord.

3 So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten god; so now I deliver it to thee.

4 And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silver-smith, to make of them a graven and a molten god, which was in the house of Michas.

was moved to what he did by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by his death overcame all his enemies. Ch. W.—S. Aug. says, “he was not under a human delusion, but divinely inspired. Who will accuse his obedience?” De C. i. 21, and 26, &c. And S. Bern. (de Præc. 3) observes, that he would have sinned if he had not received a particular inspiration. But many think that he might have acted as he did without it, in quality of judge, as he might intend primarily to avenge his people and the glory of God. He was willing to sacrifice his life for this purpose, though he would have preserved it if it had been in his power. Cajet. Lessius, &c.—S. Paul ranks Samson among the saints. Heb. xi. 32.—*Life.* Express mention is made of 1090 slain by Samson, besides the great numbers which excited the astonishment of the Philistines. Chap. xv. 8. But on this occasion he destroyed 3000 at once, and the death of all the princes made the slaughter more terrible, (C.) insomuch that the people, being without a head, were glad to let Samson’s brethren take away his body without molestation, as they had every reason to fear that the Israelites would now fall upon them. Salien.—If 3000 perished on the outside of the temple, (H.) Serarius concludes that not less than 20,000 were destroyed in all.

VER. 31. *Twenty.* “Why then,” says the Thalmud of Jerusalem, “does the Scripture allow him forty? That thou mightest understand the Philistines were kept in awe, by the fear of him, for twenty years after his decease.” The Hebrew copies seem to have varied. Drusius.—Some refuse Samson the title of judge, (Masius,) as they suppose (H.) that Heli filled that office at the same time. But there might be several in different parts of the country, and Heli might administer sacred things, while Samson acted in the character of a warrior. C.—Salien believes that Heli only commenced high priest and judge at the death of Samson, and continued for forty years, though he was fifty-eight years old when he entered upon office, A. 2900, A. C. 1153.

CHAP. XVII. VER. 1. *At that time,* is not in the Heb. or Sept. It only means that the event which is recorded took place at some time, which the sacred writer does not determine. We should conclude that the histories which fill up the remainder of this book, ought to be placed after the death of Samson, (Serarius, &c.) if some passages did not determine us to allow that their proper order must be soon after the death of Josue and of the ancients. The grandson of Moses must, on the former supposition, have been extremely old, whereas he is said to have been a young man, ver. 7. The tribe of Dan was still straitened for room. Chap. xviii. 1, &c. C.—Josephus, (v. 2,) who passes over the history of Michas. Salien, A. 2622, the twenty-second year of Othoniel and Phinees. H.—Anarchy at that time prevailed, (ver. 6,) so that we need not wonder to behold such confusion among the Israelites. M.—*Ephraim.* The country was mountainous for nine miles. Adrichomius.

VER. 2. *Mother.* A rich (C.) old widow, since she had grandchildren, one of whom was appointed to serve her domestic chapel. M.—She had lost a sum of money, and was venting imprecations against the thief, when her son came and informed her that he had it safe, upon which she changed her curses into blessings. —*Swear.* may have another meaning, as if she had made a vow of this money.

5 And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to Mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

9 He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

10 And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man with him for his priest, saying:

13 Now I know God will do me good, since I have a priest of the race of the Levites.

C. M.—Almost all interpreters condemn Michas and his mother of a superstition, and of acting contrary to the express orders of God, in appointing a priest who was not of the family of Aaron, &c. C.—Their graven image was an idol. But this is no proof against the sacred images of Catholics. W.

VER. 3. *God.* Heb. *psol umsoce.* The word *thing* would perhaps be as well substituted, as (H.) all are not convinced that the woman was guilty of idolatry. Cajetan.—The same figure might be both graven and molten. The image was first carved, and then covered with plates of gold, &c., in the more ancient times. C.—There might be two figures made by Michas. Salien.—The theraphim denote “images which foretell what is to happen.” Rabbin. T.—But this is not always the case. H.

VER. 5. *That . . . idols* is added by the Vulg. S. Jerom supposes that the ephod denotes all the sacerdotal vestments, and the theraphim whatever else was requisite for priestly functions, ep. ad Mac. cel. Grotius is of opinion that these theraphim, or cherubim, are styled *elohim, gods*, (v. 5,) and that the altar, candlesticks, &c., are designated above by whatever was to be graven or molten. Michas had a mind to represent the tabernacle, with its ornaments, in miniature. By the theraphim he might imitate the urim, &c., at the expense of 200 sicles, while 900 might be set apart for the other ornaments. C.—Many think that he wished to have domestic gods, like the *Lares* or *Penates*.—*Hand.* That is, appointed and consecrated him to the priestly office. Ch.—He put in his hand the offerings which he had to make, as was customary. Exod. xxviii. 41. C.—*Priest*, contrary to all order. M. Num. iii. 10; Heb. v. 4. C.—The anointing of his hands with oil, as prescribed, (Lev. viii.) could give him no authority. W.

VER. 6. *Himself.* Serarius thinks this took place before Heli was appointed to succeed Samson. But the opinion of Salien (M.) is more probable. For though he places this history in the twenty-second year of Othoniel, yet we must remember that he attributes to him all the years of anarchy, so that this liberty was taken by an individual, when none had power or zeal enough to restrain it. H.

VER. 7. *Another* is not in Heb. or the Sept., but it refers to the former young priest, the son of Michas, whose place he took.—*Thereof.* It is uncertain whether this be spoken of the city or of the man. Some think that this Levite’s mother was of Juda, though his father was the son of Moses. Chap. xviii. 30. C.—He was poor, as the people neglected to pay tithes, and he imitated their irreligion, being of a fickle temper. He was yet single, (ver. 10,) though he married among the Danites. Chap. xviii. 30. M.

VER. 10. *A father.* So he styles him out of respect, as we do our directors. H.—It is a title of dignity. Est. xvi. 11; 2 Mac. xiv. 37; 2 Par. ii. 13. C.—*Pieces, sicles.*—*Double suit*, one for summer and another for winter, (M.) or such as might be worn on common, or on sacred occasions, unless it rather mean a cloak and a tunic (C.); a change of dress. Chap. xiv. 13.

VER. 13. *Good.* He was in hopes that the people would come and make their offerings with more zeal, so that he would derive greater advantage: the true character of superstitious misers. 1 Tim. vi. 5. C.—He foolishly flattered himself that God would be pleased with his devotion; though he had done so many things contrary to the law. M.—Thus many form a religion to themselves and would still claim the title of Christians. But the judge will drive them away.

CHAP. XVIII.

The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

IN those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had not received their lot among the other tribes.

2 So the children of Dan sent five most valiant men, of their stock and family, from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to Mount Ephraim, they went into the house of Michas, and rested there:

3 And knowing the voice of the young man the Levite, and lodging with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

4 He answered them: Michas hath done such and such things for me, and hath hired me to be his priest.

5 Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

6 He answered them: Go in peace: the Lord looketh on your way, and the journey that you go.

7 So the five men going on came to Lais: and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to oppose them, being very rich, and living separated, at a distance from Sidon and from all men.

8 And they returned to their brethren in Saraa and Esthaol, who asked them what they had done: to whom they answered:

9 Arise, and let us go up to them: for we have seen the land *which* is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

10 We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war.

with, *I never knew you.* Matt. vii. 23. They think that if they believe some things, (which they are pleased to call fundamental, though they cannot agree what they are,) they may form a "true Catholic Church" out of *all* the contradictory heresies which have made such havoc in the world! H.

CHAP. XVIII. VER. 1. *Days*, after the death of Josue and the ancients. Debora speaks of the tribe of Dan as addicted to navigation. Chap. v. 17. C.—It had now conquered most of the enemies who had formerly forced some to seek fresh settlements, (H.) as it is hinted at, Jos. xix. The particulars are here given in detail. C.—*Received*, &c. They had their portions assigned them, Jos. xix. 40. But, through their own sloth, possessed as yet but a small part of it. See Judg. i. 34. Ch. W.—Prot. supply, "all their inheritance had not fallen unto them among the tribes of Israel." H.

VER. 2. *Family*. Heb. "From their extremity." Which may denote such as came to hand, (C.) or princes, (de Dieu,) or people of mean appearance, (Castalion,) unless we explain it "from their coasts," with Montanus, Prot., &c. H.

VER. 3. *Voice*. His pronunciation was different from that of the Ephraimites. Chap. xii. 6.

VER. 5. *Lord (Aleim)*. A title sometimes given to false gods. The Levite answered in the name of *Jehve*; whence it is inferred that they all adored the true God, though their worship was not clear of superstition. C.

VER. 6. *Looketh* with approbation. H.—It is uncertain whether this prediction proceeded from God, from the devil, or from the crafty Levite, (C.) who might answer as he thought the messengers wished him to do. M.—Their under-

12 And going up they lodged in Cariathiarim of Juda which place from that time is called the camp of Dan and is behind Cariathiarim.

13 From thence they passed into Mount Ephraim. And when they were come to the house of Michas,

14 The five men, that before had been sent to view the land of Lais, said to the rest of their brethren. You know that in these houses there is an ephod and theraphim, and a graven and a molten *god*: see what you are pleased to do.

15 And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

16 And the six hundred men stood before the door, appointed with their arms.

17 But they that were gone into the house of the young man, went about to take away the graven *god*, and the ephod, and the theraphim, and the molten *god*, and the priest stood before the door, the six hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten *god*. And the priest said to them: What are you doing?

19 And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a priest. Whether is better for thee, to be a priest in the house of one man, or in a tribe and family in Israel?

20 When he heard this, he agreed to their words, and took the ephod, and the idols, and the graven *god*, and departed with them.

21 And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

22 And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

23 And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

24 And he answered: You have taken away my gods which I have made me, and the priest, and all that I have, and do you say: What aileth thee?

taking proved successful. But the devil, who knew the valour of the Danites, and the security of the citizens of Lais, or even a man of moderate prudence and sagacity, might have told what would be the probable event of an attack in such circumstances. C.

VER. 7. *Lais*, four miles from Paneas, towards Tyre. It is called *Lesem Dan*, (Jos. xix. 47,) both the ancient and the new name being joined together. —*Rich*. Heb. has almost as many different meanings as interpreters. De Dieu. "There was no one to put them to shame, no chief magistrate." C.—Prot. "and there was no magistrate in the land that might put them to shame in any thing." H.

VER. 9. *There will*, &c. is added to signify that it will be necessary only to go to take possession. H.

VER. 12. *Behind*, on the west. C.

VER. 14. *To do*. Whether we must take them by force or by craft. H.—It seems they had a premeditated design to seize them. C.

VER. 17. *They*. Heb. and Sept. "and the five men that went to spy out the land." H.—*Off*. The Levite's attention was drawn off for a while by the 600 men, till the five, who had formerly become acquainted with him, had ransacked his little temple. C.—Perceiving them as they came out, he began to complain, but was soon persuaded to follow the Danites, and to abandon his former protector. So little dependence can be had on those who are faithless to their God! H.

VER. 19. *Mouth*; to signify that silence must be observed. Job xxix. 2 Eccli. v. 12.

25 And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

26 And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

27 And the six hundred men took the priest, and the things we spoke of before, and came to Lais, to a people that was quiet and secure, and smote them with the edge of the sword: and the city they burnt with fire,

28 There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it, and dwelt therein,

29 Calling the name of the city Dan, after the name of their father, who was the son of Israel, which before was called Lais.

30 And they set up to themselves the graven idol, and Jonathan the son of Gersam, the son of Moses, *he* and his sons *were* priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time, that the house of God was in Silo. In those days there was no king in Israel.

CHAP. XIX.

A Levite bringing home his wife, is lodged by an old man at Gabaa, in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

THERE was a certain Levite, who dwelt on the side of Mount Ephraim, who took a wife of Bethlehem Juda:

2 And she left him, and returned to her father's house in Bethlehem, and abode with him four months.

VER. 27. *And, &c.* Heb. "and they took what Michas had made, and the priest, . . . and came." H.—Fire, as they could not make themselves masters of it otherwise. They were forced afterwards to rebuild it. Lais was inhabited by the Chanaanites; and though it was in the territory of Aser, as the people of Dan had made the conquest, they were suffered to keep quiet possession of it. See Jos. xvii. 10.

VER. 28. *Rohob*, which stood at the foot of Libanus. The vale belonging to this city extended for about twenty miles.

VER. 29. *Lais*. Heb. *Ulam Lais*, as the Sept. express it. C.—But the former term is explained by the Alex. and other copies in the sense of the Vulgate, *before*. H.—*Dan* is often placed for the northern boundary of Palestine. C.

VER. 30. *Idol*. Heb. *posol*. W.—Grabe's Sept. "the graven thing of Michas, and Jonathan the son of Gersam, of the son of Manasses." The Roman copy omits "of Michas," but retains Manasses, as the present Heb. reads, instead of *Moses*. H.—It is suspected that the Jews have inserted an *n* over the word *Mose*, that it might not be known that a grandson of their lawgiver had been guilty of such impiety. They have not dared, however, to place the letter in the same rank as the others, but have suspended it, (C.) as if it were suspected, says Michaelis. Abendana relates, that by (or on) the authority of the ancients this *nun* was added for the honour of Moses, lest his grandson might appear to be the first little sacrificing priest of an idol. The Latin Vulgate reads the name of Moses; and I am convinced that Moses, and not Manasses, ought to be understood: for how could a Levite have Manasses for his ancestor? Got. Comm. 1753. It is surely very absurd to say that he was the son of Manasses, because Manasses acted like him 800 years afterwards; and Sol. Jarchi honestly confesses that "for the honour of Moses *nun* was written, on purpose to change the name, and it was written suspended, to indicate that it was not Manasses, but Moses." See Talmud Bava. fol. 109. The letter has, however, sometimes been suspended half-way, and sometimes uniformly inserted, so that it has at last supplanted the genuine word. Some copies of the Sept. agree with the Vulg. Brug.—Theodoret reads, "Jonathan, the son of Manasses, of the son (νιου) of Gersam, of the son of Moses," retaining both words, in order to be sure of the right one, as the copies varied. Kennicott, Dis. 2. See Deut. xxvii. 4. Here we have a plain proof of the liberties which the Jews have taken with their text. But the providence of God has left us means to detect their fraud, by the Vulg. &c. In other difficulties of a like nature the collation of ancient MSS. and versions will generally remove the uncertainty, and we may pronounce that the word of God has not been adulterated, though perhaps no one copy may now represent it in all its genuine beauty and integrity. See Proleg. in SS. Mariana, chap. xxiii. T. 3. Menoch. &c. Prot. here follow the corrupted Heb.

3 And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father-in-law had heard this, and had seen him, he met him with joy,

4 And embraced the man. And the son-in-law tarried in the house of his father-in-law three days, eating with him and drinking familiarly.

5 But on the fourth day, arising early in the morning, he desired to depart. But his father-in-law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

6 And they sat down together, and ate and drank. And the father of the young woman said to his son-in-law: I beseech thee to stay here to-day, and let us make merry together.

7 But he rising up, began to be for departing. And nevertheless his father-in-law earnestly pressed him, and made him stay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father-in-law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be further advanced, afterwards thou mayest depart. And they ate together.

9 And the young man arose to set forward with his wife and servant. And his father-in-law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to-day also, and spend the day in mirth, and to-morrow thou shalt depart, that thou mayest go into thy house.

10 His son-in-law would not consent to his words: but forthwith went forward, and came over against Jebus,

"Manasseh." H.—*Captivity*, under the Philistines, when many of their brethren were taken prisoners, (Psal. lxxvii. 61, T.) and when Samuel obliged all Israel to renounce idolatry. 1 Kings vii. 4. E.—Serarius, (q. 7,) or the sacred penman, speaks of a captivity, the particulars of which are not recorded.

VER. 31. *In Silo*. The ark was taken by the Philistines, (1 Kings iv.,) after remaining at Silo 349 years, and 217 from the idolatry of Michas and of Dan. Salien. H.—*In those*. The Heb. here commences the following chapter, which contains an account of another instance of licentiousness, which probably took place after the two former. Phinees was high priest; but there was no civil head. C.

CHAP. XIX. VER. 1. *Ephraim*. Some think at Silo, to which place, he says, he was going, (ver. 18,) though it might be only out of devotion. C.—*A wife*. Heb. "a concubine." Sept. joins both together, "he took a harlot to wife." H.

VER. 2. *Left him*. Heb. *thoznē*. Now *thozne*, (D.) "his concubine, fell into fornication against (Junius improperly translates with) him." Chal. "She despised and went from him." Sept. "She was vexed at or she left him." C.—It is clear that the Sept., Vulg., &c. have read the text in a different manner from what we do at present, and their explanation seems more rational than the Hebrew. For is it probable that a Levite should go to be reconciled to an adulteress, contrary to the intention of the law (Deut. xxiv. 2; Jer. iii. 1; Prov. xviii. 22) and the custom of the Jews, as well as of pagan nations, who looked upon those with contempt who kept a woman of this character? The word concubine, we have often remarked, signifies a wife without a dowry, &c., (C.) such as the Mahometans still maintain as lawful wives. Busbec. 2.—*Months*. Josephus explains this of the time she had remained with her husband.

VER. 3. *With him*. Heb. "her husband arose and followed her to speak to her heart, to bring her back." Gen. xxxiv. 3.

VER. 8. *Advanced*. Heb. "and they tarried until the evening." Sept. "rest till the day decline." H.—He wishes them to wait till the heat of the day be over. C.

VER. 9. *Depart*. Heb. and Sept. add, "early," before the sun was up, to render travelling inconvenient. H.

VER. 10. *Jebus* was about six short miles from Bethlehem, and as many from Gabaa. It had not yet fallen into the hands of Juda (C.) and Benjamin, (H.) or they had been expelled again, so that the old inhabitants held possession of it at this time, (C.) as they did of the citadel till the reign of David. See chap. i. 6, 21. H.—*Concubine*. She was his lawful wife: but even lawful wives are frequently in Scripture called concubines. See above, chap. viii. 31. Ch.—Ver 2

which by another name is called Jerusalem, leading with him two asses laden, and his concubine.

11 And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

12 His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

13 And when I shall come thither, we will lodge there, or at least in the city of Rama.

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

16 And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of Mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

17 And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of Mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19 We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial, (that is, with-

out yoke,) came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: "Bring forth the man that came into thy house, that we may abuse him."

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: And when they had abused her all the night, they let her go in the morning.

26 But the woman, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

27 And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

28 He thinking she was taking her rest, said to her. Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

29 And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

30 And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

CHAP. XX.

The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.

THEN all the children of Israel went out, and gathered together as one man,^b from Dan to Bersabee, with the land of Galaad, to the lord of Maspha:

^a Gen. xix. 5.

^b Osee ix. 9.

VER. 13. *Rama* was not so far as Gabaa; so that, if they could not travel to the latter place, they might turn to the former, and lodge all night. They held on their journey, however, till they came, not very late, to Gabaa.

VER. 15. *Lodge*. No one invited them in. How much had these people degenerated from the manners of Abraham and of Lot, to imitate those of the men of Sodom! H.—There was no inn it seems at Gabaa, though we read of some at Jericho, Gaza, &c. Chap. xvi. 1; Jos. ii. 1; Gen. xlii. 27. C.

VER. 16. *Jemini*. That is, Benjamin. Ch.—Chap. iii. 15.

VER. 17. *Bundles*. Heb. "saw a traveller in," &c.

VER. 18. *Of God*. Sept. "to my house I return in haste; and no one brings me into his house." The tabernacle was fixed at Silo in Ephraim. H.—Chal. "the house of the sanctuary of God." M. ver. 1.

VER. 19. *Straw*. It used to be cut small, as hay was very scarce. S. Jer. in Isa. xxv. Heb. "straw and provender."

VER. 20. *I will*. Heb. "all thy wants be upon me." I will furnish all that may be requisite.

VER. 22. *That is, &c.* An interpretation of the Vulg. Belial is sometimes rendered "devilish, apostate," &c. Sept. "lawless, or transgressors." M.—Aquila, "rebels." Sym. "libertines," without education or restraint. C.

VER. 24. *I have, &c.* A similar proposal was made by Lot (Gen. xix. 8); and hence the old man, who was brought up to hard labour, and the young Levite might, through ignorance, suppose it lawful for them to do the like. M.—It is right to advise a man, who is about to commit two crimes, to be satisfied with the

less: but we cannot persuade any one to do even the smallest offence that good may ensue. Rom. iii. 8. C.

VER. 26. *Lord*. So wives styled their husbands. 1 Pet. iii. 5.—*Down* dead through fatigue, (M.) shame, and grief. Joseph.—She had not power to knock. C.—Though the former misconduct of this unhappy woman might call for punishment, yet, after she was reconciled to her husband, we cannot but think he used her ill, though he acted through a sort of constraint and ignorance. H.

VER. 29. *Israel*. One part, like an epistle written with blood, to every tribe. Salien.—Some, without reason, think that Benjamin was neglected: but they were to be summoned to bring their guilty brethren (C.) to condign punishment, or to share in their fate as accomplices of the crime. H.—The state of the republic authorized the Levite to take this extraordinary method of rousing all to a sense of horror for what had been done. C.—His brethren, dispersed through the country, would no doubt take part in his grief.

VER. 30. *Egypt*, that is, for the space of eighty years. Salien.—*Done*. In every city people gathered together to consult how the crime was to be expiated (H.); and all agreed to assemble before the Lord. C.—Grabe's Sept. observes, that the Levite "gave order to the men, to whom he sent, saying, these things shall you speak to every Israelite. If such a word (or thing) has come to pass, from the day of the coming up of the sons of Israel out of Egypt, till the present day? Take ye advice concerning it, and speak." H.

CHAP. XX. VER. 1. *Bersabee*, from the northern to the southern extremity of the land, (C.) west of the Jordan. as *Galaad* denotes that on the east, belong-

2 And all the chiefs of the people, and all the tribes of Israel, met together in the assembly of the people of God, four hundred thousand foot-men fit for war.

3 (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite, the husband of the woman that was killed, being asked, how so great a wickedness had been committed,

4 Answered: I came into Gabaa, of Benjamin, with my wife, and there I lodged:

5 And behold the men of that city, in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

6 And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

7 You are all here, O children of Israel, determine what you ought to do.

8 And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house:

9 But this we will do in common against Gabaa:

10 We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

11 And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

12 And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken

to the proposition of their brethren the children of Israel:

14 But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa.

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

23 Yet so that they first went up and wept before the Lord until night: and consulted him and said: Shall I go out any more to fight against the children of Benjamin my brethren or not? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin,

ing to Israel. Only the Benjamites and the town of Jabes declined attending. H.—*Maspha*, on the confines of the tribes of Juda and of Benjamin. Here the people frequently assembled; and it was a place of prayer, 1 Mac. iii. 46. It is thought that an altar of the Lord had been erected. C.—*Maspha* denotes, "a height or watch-tower," (H.) near Silo. Mas. in Jos. xviii. 26.

VER. 2. *Chiefs*. Lit. "angles or corner-stones," whose business it was to keep the people in order; or all the different ranks of men may be designated. C.—Sept. "the climate," or country. H.—Syr. and Arab. "the families of all the people." 1 Kings xiv. 38. C.

VER. 3. *Levite*. Heb. and Sept. do not say that the discourse was addressed to him; but he was the most interested, and capable of giving a true account. Heb. "Then said the children of Israel, Relate (Sept. ye) how this wickedness happened. (4) And the Levite, &c. answered."

VER. 5. *Kill me*. He expressed an abominable crime, by another less horrible. Salien.

VER. 9. *In common*. Heb. "by lot." C.—They chose one man out of ten to procure provisions, selecting 40,000 for that purpose, or the tenth part of the forces. H.

VER. 12. *Sent*. The law of nations requires that satisfaction be demanded (C.) before a war commence. M.—The former resolution (ver. 9) was only conditional, if the Benjamites should prefer defending their brethren of Gabaa, before punishing them, as they deserved. C.—Indeed their absenting themselves from this general assembly implied as much, and the Israelites were determined, at any rate, to see that the guilty were duly punished. H.—*Tribe*. Heb. "tribes," denoting the great families of Benjamin. Gen. xvi. 21; Num. xxvi. 38.

VER. 15. *Men*. This number is verified, ver. 35. The Benjamites had 25,700 in all, of whom they lost 25,100; so that 600 remained. Heb. reads here 26,000; and some pretend (C.) that 1000 fell in the two victories which they obtained. Grot., &c.—But this is without proof, and the Vulg. is confirmed by Josephus, and by most of the copies of the Sept., though the Vat. copy has only 23,000. C.—*Gabaa*. Heb. and Sept. add, "which were numbered 700 chosen men." Grabe repeats in the following verse with the Heb. "Among all this people, 700 chosen men," which seems to insinuate that these expert archers were

selected out of all the army. H.—But the other copies of the Sept. agree with the Vulg. that they were all of Gabaa, (C.) as if they were trained at this city with more particular care, to hit a mark how small soever.

VER. 16. *Right*. Sept. "ambidextrous."—*Side*. The inhabitants of Palestine formerly applied themselves very much to this exercise, and by them it was propagated over other parts of the world. Plin. vii. 56.

VER. 17. *Thousand*. Their numbers had decreased since they came out of Egypt, (Num. i. and xxvi.,) when they were 600,000 fighting men. M.—But we must reflect, that some would be left to garrison the cities, &c. H.

VER. 18. *Silo*. Heb. simply "to Bethel," which the Sept., Syr., Josephus, and others explain of the city: but others generally understand "the house of God," at Silo, for which Bethel is placed. Chap. xxi. 2, 9, and 12. Phinees resided near the tabernacle, and was desired to consult God.—*Juda* is not the name of a man, but of the tribe. C.—The Israelites do not ask whether they ought to make war on their brethren, &c., but only desire to know which tribe shall begin the attack. Chap. i. 1, and x. 18. They manifest a degree of presumption, which God soon chastised, (C.) as well as the idolatry of Dan, &c., which they had neglected to punish, though they had an express command to do it. Deut. xiii. 12. Salien.

VER. 22. *Trusting in their strength*. The Lord suffered them to be overthrown, and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and elsewhere; and partly because they trusted in their own strength: and therefore, though he bid them fight, he would not give them the victory till they were thoroughly humbled, and had learned to trust in him alone. Ch.—God's thoughts are often very different from ours; and he frequently delays to crown with success the most holy enterprises, that man may learn to be more humble, and to trust wholly in his mercy. C.

VER. 23. *And join battle*. This is an explanation of Heb. "against him." H.—The Israelites still neglected to sue for the Divine protection, trusting in their numbers. God sends them again to battle, and suffers them to be routed. Did he deceive them? By no means. He wished them to learn the important lesson of self-diffidence, and he had not promised them the victory. H.

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace-offerings.

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees, the son of Eleazar, the son of Aaron, was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin, our brethren, or shall we cease? And the Lord said to them: Go up, for to-morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa:

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel, and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalhamar. The ambushes also, which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men, and that drew the sword.

36 But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children

of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37 And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

38 Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might show that the city was taken.

39 And when the children of Israel saw this in the battle, (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army,)

40 And perceived, as it were, a pillar of smoke rise up from the city; and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

41 They that before had made as if they fled, turning their faces, stood bravely against them. Which the children of Benjamin seeing, turned their backs,

42 And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43 And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

44 And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

45 And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways, they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

46 And so it came to pass, that all that were slain of Benjamin, in divers places, were five and twenty thousand fighting men, most valiant for war.

47 And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

48 But the children of Israel returning, put all the remains of the city to the sword, both men and beasts,

had placed in ambush, near Gabaa." Hence they were not so eager to prevent their flight by surrounding them.

VER. 37. *Arose.* Heb. "drew along, (advanced or sounded the trumpet a long time,)" perhaps for a signal, (C.) though the firing of the city seems to have been designed for this purpose, ver. 40. H.

VER. 39. *Saw.* Heb. "retired in the battle, Benjamin began to smite and to kill . . . about thirty men; for they said, Surely they are destroyed before us, (or flee,) as in the first battle."

VER. 43. *Rest.* Heb. "with ease, or at leisure they crushed them," &c. Others translate, (C.) *Monvée*, "from Nucha, Noua, (Sept. Rom. H.) Menucha," &c. We read of a place in the tribe of Juda, called Menucha, 1 Par. ii. 52. C.—The same word may be taken as a proper name, or may signify rest. M.

VER. 45. *In that.* Heb. "and they gleaned of them in the highways 5000 men, and pursued them close to Giddom," of which the Vulg. takes no notice. The Roman Sept. reads, "Gedan;" the rest have "Galaad."

VER. 46. *War.* The Scripture, and other authors of the greatest exactitude, sometimes use round numbers. C.—An odd hundred (ver. 35, and 15, H.) is here neglected. C.

VER. 47. *Escape.* Mercy was shown to these, as the tribe had been already

VER. 25. *Sword.* In each battle the Benjamites kill almost as many as their whole army, in all 40,000 Israelites, without losing a man, ver. 15. H.

VER. 28. *Was over.* Heb. "stood before it at that time," (H.) in the camp, (C.) or perhaps at Silo. W.

VER. 31. *To Gabaa,* from some other city. H.—This body of men consisted of 10,000, who were designed to draw off the Benjamites from the city into the midst of the forces of Israel, at Baalhamar; while another division, in ambush, on the west of Gabaa, had to enter the city, and having set it on fire, were to prevent the inhabitants from re-entering. C.—They used a similar stratagem to that which Josue (chap. viii.) had employed against Hai. Salien.

VER. 33. *Baalhamar,* the plain of Jericho (Chal.); or rather a village in the vicinity of Gabaa, which Eusebius calls Besthamar.

VER. 34. *West side.* Heb. *māre*, "a cavern," (C.) "a plain," (Chal.) "the thickets," Vat., &c. But the Sept. have read *mārbe*, "the west," with the Vulg. C.—The Vat. copy leaves Maraagabe. M.—Gabaa was situated on a hill, and the ambuscade might be concealed in a cavern, some of which in Palestine are very spacious. C.

VER. 35. *The sword.* It seems the slingers also used the sword, ver. 16.

VER. 36. *Flee;* some towards the city, others to the wilderness, and to Remmon. VER. 45. H.—*That.* Heb. "because they confided in those, whom they

and all the cities and villages of Benjamin were consumed with devouring flames.

CHAP. XXI.

The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

NOW the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they all came to the house of God in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

3 O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

4 And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

5 Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

6 And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel,

7 Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

8 Therefore they said: Who is there of all the tribes of Israel, that came not up to the Lord to Maspha? And, behold, the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, no one of them was found there.)

10 So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabit-

ants of Jabes Galaad to the sword, with their wives and their children.

11 And this is what you shall observe: ^aEvery male, and all women that have known men, you shall kill, but the virgins you shall save.

12 And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

15 And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

16 And the ancients said: What shall we do with the rest, that have not received wives? for all the women in Benjamin are dead.

17 And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

18 For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

19 So they took counsel, and said: Behold, there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east side of the way, that goeth from Bethel to Sichem, and on the south of the town of Lebona.

20 And they commanded the children of Benjamin, and said: Go and lie hid in the vineyards,

^a Num. xxxi. 17, 18.

treated with sufficient severity. H.—Remmon, near Gabaa. Zac. xiv. 10. Eusebius places it fourteen miles north of Jerusalem. C.

VER. 48. *And villages*, is not expressed in Heb., &c. But as both cities and all the inhabitants were destroyed, the villages would share the same fate, (H.) as being under a curse. The Israelites concluded, from the exemplary vengeance which had been taken of Sodom and Gomorra, that they were authorized to treat their brethren in guilt with the utmost severity. C.

CHAP XXI. VER. 1. *Sworn (juraverunt)*. The mention of *Maspha*, seems to determine that this oath was taken before the battle; though it would otherwise appear that the Israelites engaged themselves to extirpate the tribe in the heat of their fury, and after they had destroyed the women of Benjamin. If they could lawfully slay their brethren indiscriminately, as connected in the same wicked cause, (H.) they might surely refuse their daughters to any of those (M.) who might chance to make their escape. H.—But they ought first to have consulted the Lord, as this was a matter of as great consequence as to know who was first to go to battle. H.—Serarius, &c. declare that their oath was lawful, as they did not consider the inconveniences which would attend its execution. As soon as they perceived them, the obligation ceased; though, if their erroneous conscience dictated the contrary to them, they were obliged to follow it, (T.) if they could not receive a more certain information. H.—They had no right to punish the innocent with the guilty, as they had received no order from God (Salien); and therefore they ought not to have slain the unoffending females of Benjamin, or of Jabes, ver. 11. It is not necessary for us to defend the rash oaths or the conduct of the Israelites, in exterminating their fellow creatures, who were innocent.

VER. 2. *Silo*. Heb. simply, "to Bethel," as chap. xx. 18. Sept. Alex. "to Maspha and Bethel." H.

VER. 3. *Evil*. Thus they style their own cruelty, in destroying the women and children, and in taking an oath to prevent the remaining Benjamites from having any posterity, unless they married with strangers, which the law forbade, (C.) though it would hardly bind in cases of such necessity. H.—Hence the sons of Noemi are excused for entering into such marriages. Ruth i. 4. T.—Heb. and Sept. do not mention *so great an evil*, but only *this*. The context, however, shows that the people considered the extermination of a whole tribe as a dreadful misfortune; and, as it was going to take place in consequence of their oath, unless some expedient could be discovered to prevent it, without the guilt of perjury, they were moved with repentance, and endeavoured to appease God's wrath by a multiplicity of victims. H.

VER. 4. *Altar*, within the tabernacle, to suffice for the number of victims, as

Solomon did (3 Kings viii. 64. T.); or out of the court, by God's dispensation, as they were defiled with blood (Num. xxxi. 24. C.); though this is not certain, as four months elapsed between the battle and the reconciliation of the remaining Israelites with their brethren (chap. xx. 47); so that during that interval they might have committed the massacres in the different cities, and still have had time to be purified seven days, as the law required, before they could be allowed to enter the camp or the tabernacle. H.—Some think that one altar was prescribed only during the sojournment in the desert. See Serar. M.

VER. 6. *Say*. Governors should use great discretion, and correct with justice and mercy. S. Greg. 1 ep. 24. W.

VER. 7. *In general*. Heb. "by the Lord," with an imprecation. Ver. 18. M.

VER. 8. *Jabes* was between Pella and Gerasa, upon a mountain, east of the Jordan. It was, after its destruction, rebuilt, (C.) and became very famous, (1 Kings xi. M.) if it was indeed ever demolished. We know not what prevented the inhabitants from joining in the common cause. H.

VER. 10. *Ten*. Heb., Chal., Sept., and Josephus read, *twelve*. The refusal to serve in the national army was punished like a sort of rebellion, with death, no less than to desert. Debora curses the inhabitants of Meros on this account. Chap. v. 23.

VER. 11. *But, &c.* This is not expressed in Heb. or the Sept., though it be sufficiently implied, (C.) as the males and married women only are ordered to be slain. H.

VER. 13. *Them*, the messengers to, &c. Heb. "and to make unto them a proclamation of peace." H.

VER. 15. *Sorry, and*. Heb. "for Benjamin, because the Lord had made a breach in Israel." C.

VER. 17. *And we, &c.* Heb. "and they said: an inheritance for those Benjamites who have escaped, that a tribe," &c. They wish to repair the breach as fast as possible, so that each of the six hundred may have a wife.

VER. 19. *Counsel*, among themselves. H.—*Solemnity*. It is not known which is meant, as all the three great festivals occurred during the time that the vines were covered with leaves (ver. 20); or this feast might be one peculiar to the city of Silo, in memory of the ark being transported thither. Vatable thinks that the description here given regards the place where the dance was to be, as all must have known the situation of the city. Silo rather lies to the west than to the east, (C.) if we draw a line from Bethel to Sichem, but the road might be circuitous. H.—S. Jerom places Silo ten miles west of Sichem.—*Lebona* may be Chan Lebna, four miles to the south of it. C.

21 And when you shall see the daughters of Silo come out, as the custom is, to dance, come ye on a sudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away as by the right of war or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

VER. 21. *To dance*; not in a lascivious manner, as a certain heretical interpreter would have it, but out of a religious motive. M.—Such dances were formerly very common among all nations.—*Come*. Josephus insinuates that the women were to be seized as they came from different parts to the solemnity. But it hence appears that they were coming out of the city (C.); though it is very probable that the virgins did not all belong to it, but came from all Israel: for why should the people of Silo be forced to supply wives for these surviving Benjamites, against whose character they might reasonably entertain such strong objections? But, if all the assembly agreed that the Benjamites should select from among their daughters whomsoever they could lay their hands on, they could not complain that they were treated with peculiar severity. H.—But did not the Israelites offend by giving this counsel, so contrary to the import of their vow? And were not the Benjamites equally guilty in following such advice? It is answered that, in odious matters words must not be taken in all their rigour, and the person who vows not to *give*, does not engage himself to reclaim if the thing be *taken*. Those who gave the advice are not perhaps deserving of excuse, on account of the artifice which they employ to get rid of their oath; but the rest, who were not apprized of it till after the execution, were surely without blame; and the Benjamites, who followed

23 And the children of Benjamin did as they had been commanded: and, according to their number, they carried off for themselves every man his wife of them that were dancing: and they went into their possession, and built up their cities, and dwelt in them.

24 The children of Israel also returned by their tribes, and families, to their dwellings. In those days there was no king in Israel: but every one did that which seemed right to himself.

the counsel of respectable men in such circumstances, cannot be considered as guilty of a rape, &c. Grot. Jur. ii. 13. A. Lapide. C.—S. Ambrose (ep. 6) seems to be of this opinion. Tostat and others cannot, however, approve of these arguments. "As they erroneously supposed that they were bound by their oath, they prudently turned aside to advise the rape." T.—So Liran, &c.—But this was only a human prudence. H.—"No doubt they were not without blame. For as they believed that their oath was binding, they ought neither to have done nor to have advised any thing by which it might be violated." Salien, A. 2622. T.

VER. 22. *Part*. Heb. is variously translated; but the Sept. and Arab. agree with the Vulg. By your refusal, and by your oath, you have constrained them to take what you would not, (C.) or could not grant. Prot. "Be favourable to them for our sakes, because we reserved not to each man his wife, in the war; for ye did not give unto them, at that time, *that* ye should be guilty." H.

VER. 24. *Himself*. This remark has been made twice before, respecting the conduct of Michas and of Dan, both which deserved reprehension. It seems to be added here for the same purpose, that we might not be so much startled at the relation of such strange proceedings. Soon after this event the angel came to upbraid the Israelites. Chap. ii. 1. H.

THE BOOK OF RUTH

This Book is called *RUTH*, from the name of the person whose history is here recorded; who, being a Gentile, became a convert to the true faith, and marrying Booz, the great-grandfather of David, was one of those from whom Christ sprang according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel. Ch.—The Holy Ghost chose that the genealogy of David, and of the Messias, should be thus more clearly ascertained. Theodoret.—Christ proceeded from the Gentiles, as well as from the Jews, and his grace is given to both. W.—*Send forth, O Lord, the lamb, the ruler of the earth, from Petra*. Isa. xvi. This was the capital city of Arabia Petraea, where Ruth is supposed to have lived, (Tostat,) being, according to the Chal., &c., the daughter of Egion, king of Moab. The Jews also pretend that Booz was the same person as Abesan, the judge. But it is by no means certain to what period this history belongs. Usher places it under Samgar, about 120 years after Josue. C.—Salien believes that the famine, which obliged Elimelech to leave Bethlehem, happened under Abimelech, and that Noemi returned in the seventh year of Thola, A. C. 1243. This event certainly took place under some of the judges; so that we may consider this book as an appendix to the preceding, like the last chapters, (Judg. xvii., &c. H.) and a preface to the history of the kings. C.

CHAPTER I.

Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, dieth there. His sons marry wives of that country, and die without issue. Noemi returneth home with her daughter-in-law, Ruth, who refuseth to part with her.

IN the "days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons.

2 He was named Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the husband of Noemi died: and she remained with her sons.

* A. M. circiter 2706, A. C. 1295.

CHAP. I. VER. 1. *Of one*. Heb. "And it came to pass in the days when the judges ruled." H.—The *and* shows the connexion with the former book. C.—*Land*. Chal. adds, "of Israel," (M.) while the less fertile country of Moab had abundance. God thus punished the idolatry of his people.

VER. 2. *Elimelech*. Josephus and others read erroneously, Abimelech. He was probably called also Jokim. 1 Par. iv. 22.—*Ephrathites*. This title often designates people of the tribe of Ephraim (Judg. xii. 6; 1 Kings i. 2):

4 And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt there ten years,

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

6 And she arose to go from the land of Moab to her own country, with both her daughters-in-law: for she had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore she went forth out of the place of her sojournment, with both her daughters-in-law: and being now in the way to return into the land of Juda,

8 She said to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

but here it means those of Ephrata, which is also called Bethlehem of Juda, about five or six miles south of Jerusalem. Gen. xxxv. 19; Mic. v. 2. C.

VER. 4. *Ruth* was the wife of Mahalon, (chap. iv. 10,) and signifies, one "well watered, (M.) or inebriated," &c. H.—The sons of Noemi were excused by necessity in marrying idolaters, though they ought to have done their best to convert them. The Chaldee greatly condemns their marriage, and thinks that their death was in punishment of their prevarication. Deut. vii. 3, and xx. 11. C.

9 May he grant you to find rest in the houses of the husbands which you shall take. And she kissed them. And they lifted up their voice, and began to weep,

10 And to say: We will go on with thee to thy people.

11 But she answered them: Return, my daughters, why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

12 Return again, my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

14 And they lifted up their voice, and began to weep again: Orpha kissed her mother-in-law, and returned: Ruth stuck close to her mother-in-law.

15 And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her.

16 She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people *shall be* my people, and thy God my God.

17 The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if ought but death part me and thee.

18 Then Noemi seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends:

19 So they went together, and came to Bethlehem. And when they were come into the city, the report was quickly spread among all: and the women said: This is that Noemi.

20 But she said to them: Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness.

21 I went out full and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

VER. 8. *Mothers*, who had separate apartments from the men. C.—*Me*. They had behaved with great respect and love towards their husbands, and towards Noemi, whom they even wished to accompany. M.

VER. 11. *Of me*. Hence it appears that the Rabbins are under a mistake, when they say that those children who are born after the death of their brothers are not obliged to take their widows.

VER. 13. *Marry*. Heb. "would you stay for them from having husbands?"

VER. 14. *And returned*, is not expressed in Heb. But the Sept. have, "and she returned to her people." H.

VER. 15. *To her gods, &c.* Noemi did not mean to persuade Ruth to return to her false gods she had formerly worshipped; but by this manner of speech insinuated to her, that if she would go with her she must renounce her false gods, and turn to the Lord, the God of Israel. Ch.—She wished to try her constancy. Salien.—Most infer from this passage that Orpha was never converted, or that she relapsed.—*Her gods*, may indeed be rendered in the singular, "god." But what god was peculiar to her and the Moabites but Chamos? C.

VER. 17. *The Lord do so and so, &c.* A form of swearing usual in the history of the Old Testament, by which the persons wished such and such evils to fall upon them, if they did not do what they said. Ch.

VER. 19. *That Noemi*. This exclamation might proceed either from surprise, or from contempt. M.

VER. 20. *That is*. The explanations are added by S. Jerom. H.—Noemi had formerly a husband and two sons, with great riches, of which she was now deprived. W.

22 So Noemi came with Ruth, the Moabite, her daughter-in-law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

CHAP. II.

Ruth gleaneth in the field of Booz: who showeth her favour.

NOW her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.

2 And Ruth, the Moabite, said to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder, that will be favourable to me. And she answered her: Go, my daughter.

3 She went, therefore, and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee.

5 And Booz said to the young man that was set over the reapers: Whose maid is this?

6 And he answered him: This is the Moabite, who came with Noemi, from the land of Moab.

7 And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

10 She fell on her face, and worshipping upon the ground, said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me, a woman of another country?

11 And he answered her: All hath been told me, that thou hast done to thy mother-in-law after the death of thy husband: and how thou hast left thy parents, and the

VER. 22. *Harvest*. About the month of Nisan, or our March (C.) and April. M.

CHAP. II. VER. 1. *Booz*. The Scripture does not specify how nearly they were related.

VER. 2. *To me*. It was the privilege of the poor and of strangers to glean. Deut. xxiv. 19; Lev. xix. 9. Yet Ruth asks leave, through civility. C.

VER. 4. *With you*. This blessing the Church still adopts in her service. W.—It was customary to bless one another during harvest. Psal. cxxviii. 5—8. C.

VER. 5. *Man*. Heb. *nār*, a man in the prime of life. He had the care of all in the field during the absence of his master; whence Josephus styles him *agromos*, or *agronomos*. M.

VER. 7. *Moment*. Heb. "her tarrying in the house is but small, or till now, that she remains a little in the house." She entered the house with the reapers during the excessive heat of the day, and to avoid the suspicion of taking more than was allowed during their absence. C.—Sept. "she hath not discontinued to work in the field even a little." Her diligence and modesty attracted the notice of Booz. H.

VER. 9. *Thee*. The men tied the corn after the female reapers, (C.) and Ruth was authorized to follow, close at their heels, without fear. H.—*The waters*. This is not expressed in Heb., but it is in the Sept. and the Chal. C.—The privilege of having water in those countries was very considerable. M.

VER. 10. *Country*. S. Elizabeth was impressed with similar sentiments, when she was visited by the blessed Virgin (H.); and so was David, when he considered the wonderful condescension of God. Psal. viii. 5, and cxliii. 3. Job

land wherein thou wast born, and art come to a people which thou knewest not heretofore.

12 The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

13 And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz said to her: At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

15 And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

16 And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

17 She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

18 Which she took up, and returned into the city, and showed it to her mother-in-law: moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled,

19 And her mother-in-law said to her: Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

20 And Noemi answered her: Blessed be he of the Lord: because the same kindness which he showed to the

living, he hath kept also to the dead. And again she said: The man is our kinsman.

21 And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

22 And her mother-in-law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

23 So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

CHAP. III.

Ruth, instructed by her mother-in-law, lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and 8½ measures of barley.

AFTER she was returned to her mother-in-law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

2 This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshing-floor.

3 Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barn-floor: but let not the man see thee, till he shall have done eating and drinking.

4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

5 She answered: Whatsoever thou shalt command, I will do.

6 And she went down to the barn-floor, and did all that her mother-in-law had bid her.

7 And when Booz had eaten, and drunk, and was merry,

vii. 17. C.—Frequent instances occur in Scripture of people worshipping, or showing their gratitude to their fellow creatures, by this posture of the body. M.—Yet no suspicion of idolatry attaches to them. Gen. xxiii. 7, &c. H.

VER. 12. *Work.* Booz doubted not but a full and eternal reward was due to good works. W.

VER. 13. *Heart.* This has the same meaning as the former part of the sentence. C. See Osee ii. 14.—*Maids*, but more lowly and mean. M.

VER. 14. *Vinegar*, or small wine, made on purpose for working people. Some think that such was presented to our Saviour. Yet vinegar was very frequently mixed with other things, and was esteemed particularly refreshing. Plin. xxiii. 1. C.—*Side*. Not in front, that they might not stare at her. M.—*And she*, &c. Heb. “and he gave her frumenty, or parched corn.” A little oil might be poured upon it. See Lev. ii. 14; 2 Kings xxvi. 28. H.—Travellers in Ethiopia only take parched barley with them. C.—*The leavings*, to Noemi. Sept. “and Booz heaped up food before her, and she eat and was filled, and left a part.” H.—But it appears that she afterwards took it home, ver. 18. M.

VER. 15. *Reap.* Heb. “if she will glean, even among the sheaves, do not cover her with confusion,” (H.) or hinder her. Psal. xliii. 10. C.

VER. 17. *Rod*, as Gedeon had done. Judg. vi. 11.—*That is*, &c., an explanation of the Vulg. C.—The ephi contained three pecks and three pints. Arbuthnot.—Alcazar and A. Lapide say 960 ounces. M.

VER. 20. *Dead.* He hath not forgotten Elimelech, his friend, for whose sake he treats his daughter-in-law with kindness. H.—*Kinsman*. Heb. adds, “one of our redeemers, (C.) or next kinsmen.” H.—To such the right of avenging the slain, of marrying the widow of the deceased, and entering upon his property, belonged. The best interpreters suppose that Booz was the nephew of Elimelech. C. Lev. xxv. 25; Deut. xxv. 5. M.

VER. 23. *And the wheat.* Heb., Syr., and Arab. “It is good that thou keep close to the maidens of Booz, and continue to glean with them till,” &c. This was the advice of Noemi: but Providence ordered that Ruth should be married to Booz before the commencement of the wheat harvest. C.—The Prot. agree with the Vulg. and Sept. “So she kept fast by, &c. unto the end of the barley harvest, and of wheat harvest, and dwelt with her mother-in-law.” These last words are expressed by the Vulg. in the following chapter. H.

CHAP. III. VER. 1. *I will.* Heb. and Sept. may be read with an interrogation in the same sense. “Shall I not seek rest?” H.—By this expression she

means a husband. Chap. i. 9. Marriage fixes the unsettled condition of women. C.—Noemi being apprized of the law, entertained hopes that she could engage Booz to marry Ruth. H.—Thus her penury would cease, and she would perhaps have children, as she earnestly desired. M.

VER. 2. *Night.* In Palestine, and other maritime countries, a breeze generally arises from the sea in the evening. It was then that Booz seized the opportunity of winnowing his barley; so that, at an early hour, he gave Ruth six measures, and retired to rest, beside some of the remaining sheaves (C.) in an adjoining apartment, erected for the protection of the reapers during the great heats, and to contain the corn in case of a shower. Columella i. 7, and ii. 51.

VER. 4. *Sleepeth.* People of fortune did not disdain to sleep among the corn.

*Non pudor in stipulâ placidam cepisse quietem,
Nec fœnum capiti supposuisse suo.*—Ovid, Fast. 1. M.

—*Feet.* Ruth was conducted on this occasion by a superior Being, who gave success to her undertaking, and disposed the mind of Booz (Theodoret) to grant her just claim. It was according to the law of Moses, that a widow might demand in marriage the next kinsman of her deceased husband, if she had no children by him. Ruth considered Booz in this light. H.—Noemi was well assured of the virtue of both parties, and followed the directions of the Holy Spirit. (C.) as the event showed. W.—“As a person imploring protection, Ruth laid herself down at the foot of an aged kinsman's bed, and she rose up with as much innocence as she laid herself down. She was afterwards married to Booz, and reputed by all her neighbours as a virtuous woman.” Watson, Let. 4.—*Must do.* She trusted to the superior wisdom of Booz, knowing perhaps that he was not absolutely the nearest relation, but being convinced, as the event proved, that the other would not consent to marry Ruth on the conditions specified by the law. Salien, A. 2810.

VER. 7. *Merry.* Heb. “good,” yet by no means intoxicated. D. M.—It was formerly the custom, as it is still in many places, (H.) to conclude the harvest with a feast (C.); on which day, Cato observes, that the men and oxen did not work. De re Rust. c. 131. Hence the *vacuna* of Ovid, Fast. 6. T.—The pagans did this in honour of Jupiter and Ceres. But the true God had enjoined his people (H.) to offer the first-fruits to him, and to feast in his presence. Lev. xxiii. 10; Deut. xxvi. 21.—*Sheaves*, either of corn or of straw. Sept.—The Arabs

he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

8 And behold, when it was now midnight the man was afraid, and troubled: seeing a woman lying at his feet,

9 And he said to her: Who art thou? And she answered: I am Ruth, thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not, therefore, but whatsoever thou shalt say to me, I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well: but if he will not, I will undoubtedly take thee, as the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it, and went into the city,

16 And came to her mother-in-law. Who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother-in-law.

and neighbouring nations still delight to rest upon the ground, with some clothes thrown over them. C.

VER. 8. *Troubled*. Heb. may be rendered, "and turned himself, or felt," &c. C.—He perceived something at his feet when he awoke, and was in consternation, particularly when he perceived, through the glimmering light, a woman at his feet. H.

VER. 9. *Kinsman*. Heb. "a redeemer" (C.); one bound to defend and to espouse a brother's widow, if others more nearly akin refuse. H.—Ruth modestly admonishes him of this duty, and begs that he would take her to wife, (C.) as he might then have done without any other formality. Serar. q. 7.—We find a similar expression, *Ezec. xvi. 8*; *Deut. xxii. 30*. Some think that she only asked for protection. The custom of the husband stretching a part of his garment over his bride, was perhaps already established among the Hebrews. C.—Heb. and Sept. "stretch thy wing over," &c. Chal. "Let thy name be invoked upon thy handmaid, to take me to wife." M. Isa. iv. 1.

VER. 10. *Thy latter kindness*; viz. to thy husband deceased, in seeking to keep up his name and family, by marrying his relation according to the law, and not following after young men: for Booz, it seems, was then in years. Ch.

VER. 11. *Woman*. *Virtuous* here may denote, "strong, generous," &c. Prov. xxxi. 10. C.—But it includes the assemblage of all virtues. H.

VER. 12. *Than I*. The Jews think that he was brother of Elimelech, while Booz was only his nephew. But they might be in the same degree; the other being only older. C.

VER. 13. *Woe*. Heb. *tob*. H.—Hence the Jews would translate, "If Tob will redeem thee, let him." They say that Tob was the paternal uncle of Mahalon; but it is not probable that his proper name should be only here mentioned, and not in chap. iv. The Sept. and Chaldee are conformable to the Vulg., and the opinion of the Jews is abandoned by most interpreters (C.); and by the Prot. "well, let him do the kinsman's part," H.—*Liveth*. Chal. "Bound by an oath, before the Lord, I say that I will fulfil my promise unto thee."

VER. 14. *Hither*. Booz consulted his own as well as Ruth's reputation: for the apostle admonishes us to abstain from every appearance of evil. 1 Thess. v. 22. M.

VER. 15. *Mantle*. The Syrian and Arab. ladies cover themselves all over with a large white veil, or piece of cloth, which has no holes, so that Ruth might

18 And Noemi said: Wait, my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

CHAP. IV.

Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who brings forth Obed, the grandfather of David.

THEN Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down.

2 And Booz, taking ten men of the ancients of the city, said to them: Sit ye down here.

3 They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to understand this, and would tell thee before all that sit here, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it, and possess it: But if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

5 And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth, the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

6 He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

7 Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off

* Deut. xxv. 7.

conveniently carry the barley in it.—*Measures* is not in Heb. or Sept. Most people supply ephi. S. Jerom, who has translated six bushels, (allowing three to the ephi, chap. ii. 17,) has understood that Booz gave Ruth two ephi. If we explain it of six ephi, the burden would be great enough, consisting of one hundred and eighty pints or pounds of barley. Bonfrere would supply six gomors, each of which consisted of only the tenth part of the ephi, or three pints, in all eighteen. But such a present seems too inconsiderable. The Sept. insinuate that Ruth carried the barley in her apron. M.

CHAP. IV. VER. 1. *Gate*, where justice was administered.—*Calling*. Heb. *Ploni Almoni*. C.—Prot. "Ho! such a one." H.—This form of speech is used concerning a person whose name we know not, or will not mention. 1 Kings xxi. 2. C.—The name of this man is buried in eternal oblivion, perhaps because he was so much concerned about the splendour of his family, that he would not marry the widow of his deceased relation. T.

VER. 4. *This*. Heb. "I thought to uncover thy ear," or to admonish thee.

VER. 5. *When*. Heb. again corruptly, "On the day thou buyest the land of the hand of Noemi, I will also buy it of Ruth," &c. It ought to be, conformably to some MSS. and the ancient versions, "thou must also take Ruth," ver. 10. Capel, p. 144, and 362. Kennicott. H.—We see here the observance of two laws, the one preserving the inheritance in the same family, and the other obliging the next of kin to marry the widow of the deceased, if he would enjoy his land. Lev. xxv. 10; Deut. xxv. 5. C.—Such widows as designed to comply with this condition took possession of the land on the death of their husband, and conveyed it to those whom they married till their eldest son became entitled to it. Abulensis, q. 30 to 61.—*Inheritance*. The son to be born would be esteemed the heir of his legal parent. M.

VER. 6. *Family*. Heb. "I cannot redeem it for myself, lest I spoil my own inheritance." He was afraid of having too many children, and sensible that the first son that should be born of the proposed marriage would not be counted as his. H.

VER. 7. *Israel*. Heb. "and this was the testimony in Israel." The ceremony here specified is very different from that which the law prescribed. Deut. xxv. 7. But Josephus says that they complied with all the regulations of the law, and that Ruth was present on this occasion. C.

his shoe, and gave it to his neighbour; this was a testimony of cession of right in Israel.

8 So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

9 And he said to the ancients, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

10 And have taken to wife Ruth, the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance, lest his name be cut off from among his family and his brethren, and his people. You, I say, are witnesses of this thing.

11 Then all the people that were in the gate, and the ancients, answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

12 And that thy house may be, as the house of Phares, ^awhom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

^a Gen. xxxviii. 29.

VER. 9. *Chelion*. As Orpha, his widow, took no care to comply with the law, all his possessions devolved on his brother's posterity. M.—It was presumed that she would marry some Moabite. C.

VER. 10. *Moabitess*. The sons of Elimelech were excused in taking such women to wife, on account of necessity, and to avoid the danger of incontinence, which is a greater evil. Booz was under another sort of necessity, and was bound to comply with the law (C.); so that he was guilty of no sin, as Beza would pretend. T.—*People*. Heb. "and from the gate of his place." In the assemblies, the legal son of Mahalon would represent him, though he was also considered as the son of Booz, at least if the latter had no other, as was probably the case.

VER. 11. *Israel*, by a numerous posterity.—*That she*. Heb. "mayst thou acquire riches," &c. C.—Prot. "do thou (Booz) worthily in," &c. H.—*Ephrata*: another name of Bethlehem. Ch.

VER. 12. *Phares*. His family was chief among the five, descended from Juda. M.

VER. 14. *Successor*. Heb. "redeemer, that his (Booz, or the Lord's) name," &c. C.

VER. 15. *Comfort*. Heb. "to make thy soul revive."

VER. 17. *Obed*; "serving," to comfort the old age of Noemi, (ver. 15,) who gave him this name (Serar. q. 14) at the suggestion of her neighbours. M.

VER. 18. *These*. Hence the design of the sacred writer becomes evident, (C.) to show the genealogy of David, from whom Christ sprang, as it had been foretold. See Gen. xlix.; Matt. i., &c. W.

VER. 19. *Aram*. He is called Ram in Heb. and 1 Par. ii. 9.

VER. 20. *Salmon*. Heb. and Chal. Salma, (H.) though we read Salmon in the following verse. C.—This is one argument adduced by Houbigant, to show that this genealogy is now imperfect. He concludes that Salma ought to be ad-

mitted as well as Salmon; and, as the reason for calling the first son of Ruth Obed, "serving or ploughing," seems rather harsh, as we should naturally expect some more glorious title, he thinks that the immediate son of Ruth was called Jachin, "he shall establish;" and that Solomon called one of the pillars before the temple by his name, as he did the other Booz, "in strength," in honour of his ancestors. *Bāz icin* means, "In strength (or solidity) it (he) shall (stand or) establish." As the son of Booz established his father's house, (ver. 10, 11,) so these pillars denoted the stability of the temple. We must thus allow that the hand of time has mutilated the genealogy of David, and that two ought to be admitted among his ancestors, who have been here omitted, as S. Matthew likewise passes them over as well as three others, who were the descendants of Joram. The same omission of Jachin occurs 1 Par. ii. 11, where we find Salma instead of Salmon. Houbigant supposes that the sacred writers, Esdras and S. Matthew, gave the genealogies as they found them, without correcting the mistakes of transcribers. Chronolog. Sacra, p. 81. Salien and many others assert that there were three of the name of Booz, succeeding each other, so that six persons instead of four fill up the space of 440 years, from the taking of Jericho till the building of the temple. Salien, A. 2741, in which year he places the birth of the third Booz, who married Ruth 70 years afterwards. Petau allows 520 years from the coming out of Egypt till the fourth year of Solomon, so that he leaves above 420 years to the three generations of Booz, Obed, and Isai. But he prudently passes over this chronological difficulty. H.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

14 And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

15 And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter-in-law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

16 And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

17 And the women, her neighbours, congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

18 These are the generations of Phares: ^bPhares begot Esron,
19 Esron begot Aram, Aram begot Aminadab,
20 Aminadab begot Nahasson, Nahasson begot Salmon,
21 Salmon begot Booz, Booz begot Obed,
22 Obed begot Isai, Isai begot David.

^b 1 Par. ii. 5, and xi. 15; Matt. i. 3.

mitted as well as Salmon; and, as the reason for calling the first son of Ruth Obed, "serving or ploughing," seems rather harsh, as we should naturally expect some more glorious title, he thinks that the immediate son of Ruth was called Jachin, "he shall establish;" and that Solomon called one of the pillars before the temple by his name, as he did the other Booz, "in strength," in honour of his ancestors. *Bāz icin* means, "In strength (or solidity) it (he) shall (stand or) establish." As the son of Booz established his father's house, (ver. 10, 11,) so these pillars denoted the stability of the temple. We must thus allow that the hand of time has mutilated the genealogy of David, and that two ought to be admitted among his ancestors, who have been here omitted, as S. Matthew likewise passes them over as well as three others, who were the descendants of Joram. The same omission of Jachin occurs 1 Par. ii. 11, where we find Salma instead of Salmon. Houbigant supposes that the sacred writers, Esdras and S. Matthew, gave the genealogies as they found them, without correcting the mistakes of transcribers. Chronolog. Sacra, p. 81. Salien and many others assert that there were three of the name of Booz, succeeding each other, so that six persons instead of four fill up the space of 440 years, from the taking of Jericho till the building of the temple. Salien, A. 2741, in which year he places the birth of the third Booz, who married Ruth 70 years afterwards. Petau allows 520 years from the coming out of Egypt till the fourth year of Solomon, so that he leaves above 420 years to the three generations of Booz, Obed, and Isai. But he prudently passes over this chronological difficulty. H.

VER. 22. *David*, the king, whom Samuel crowned, though he did not live to see him in the full enjoyment of his power, (H.) as he died before Saul. C.—Thus the greatest personages have people of mean condition among their ancestors, that none may be too much elated on account of their high birth. H.

THE

FIRST BOOK OF SAMUEL;

OTHERWISE CALLED,

THE FIRST BOOK OF KINGS.

This and the following Book are called by the Hebrews the Books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers the First and Second Book of Kings. As to the writer of them, it is the common opinion that Samuel composed the First Book, as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the First, and wrote the Second Book. See 1 Par., alias 1 Chronicles, xxix. 19. Ch.—The authors of the Third and Fourth Books of Kings were also prophets, but we know not their names. These works have nevertheless been always esteemed authentic (H.) and canonical. W.—The transactions of Heli, Samuel, and Saul, and the persecutions which David sustained from the latter, form the subject of the First Book, (H.) during the space of 100 years. All the four books carry down the sacred history near 600 years from A. 2849, till the transmigration of Juda, A. 3420. C. Usher.

CHAPTER I.

Anna, the wife of Elcana, being barren, by vow and prayer obtaineth a son: whom she calleth Samuel: and presenteth him to the service of God in Silo, according to her vow.

THERE was a man of Ramathaimsophim, of Mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

2 And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

3 And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

4 Now the day came, and Elcana offered sacrifice, and gave to Phenenna, his wife, and to all her sons and daughters, portions:

5 But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb.

6 Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb:

7 And thus she did every year, when the time returned, that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

8 Then Elcana, her husband, said to her: Anna, why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am not I better to thee than ten children?

9 So Anna arose after she had eaten and drunk in Silo: And Heli, the priest, sitting upon a stool before the door of the temple of the Lord;

10 As Anna had her heart full of grief, she prayed to the Lord, shedding many tears,

11 And she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

12 And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.

13 Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

14 And said to her: How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much.

15 Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.

16 Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.

17 Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.

18 And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.

19 And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife. And the Lord remembered her.

20 And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord.

21 And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his VOW.

a A. M. 2848, A. C. 1156.

b A. M. 2849, A. C. 1155.

CHAP. I. VER. 1. *There.* Heb., Sept., &c. "And there," &c. The books of Scripture are thus frequently connected. The birth of Samuel being so miraculous, deserves to be recorded, as he was the last judge of Israel, and had so much to do under the first of their kings, whose election and misconduct brought a great change into the state of the commonwealth. C.—*Ramathaimsophim.* Rama, or Ramatha, "a height," and the environs were occupied by the family of Suph, a descendant of Core (1 Par. vi. 29); though the place did not properly belong to the Levites. It lay probably between Gabaa and Bethel, where Samuel spent much of his time while he was judge, and obliged to be frequently absent from the tabernacle. C.—*Ragusinus* and *Prince Radzivil* think it was afterwards called *Arimathea*, the birth-place of Joseph, and now *Ramula*. T. Chap. ii. 11.—*Ephraimite.* He was of the tribe of Levi, (1 Par. vi. 34,) but is called an Ephraimite from dwelling in Mount Ephraim. Ch.

VER. 3. *Days*, the three great festivals. His family accompanied him, though the law only lays an express injunction upon the males to attend. We find, however, that females did not neglect to come. C.—*Hosts.* Heb. (*Sabaoth*, or *Tsobauth*,) of "armies," both of angels and of Israel. H.—This title has not appeared in the former books. C.—*Elcana* might go up from the height of Ramatha to Silo, which was the highest mountain round Jerusalem of all in the Holy Land. *Adrichom.* T.

VER. 5. *With sorrow.* Heb. *apim*, "of faces, indignation, (C.) sorrow" (M.); or that was presented before him. Chal. and many others translate, "a chosen" (C.): Prot. "a worthy portion." H.—The shew-bread is called, "the bread of the face," because it stood before the Lord. Joseph sent to each of his brethren "a portion of his faces," as the Heb. expresses it (Gen. xliii. 33); or of such meat as was placed upon his table. In the East the master of a family has all set before him, and he sends to each his portion, to the place where he is sitting. Chardin, Perse.—Thus Elcana sent some more excellent, or "double," part to his beloved Anna, (C.) grieving inwardly that she had no children, to whom he might also send. H.—*Womb.* Sterility was deemed a curse, and a mark of God's displeasure, with which women were often reproached. Hence Anna prays so earnestly that God would be mindful of her, ver. 11—19. The power of the Almighty, in giving children to the barren, is frequently mentioned. Gen. xxviii. 13. Psal. cxii. 9. C.—Luke i. 25, &c. H.

VER. 9. *Silo*; either in some private house, or in the porch before the tabernacle. She complied with the entreaty of her husband. M.—*Stool.* Heb. "Heli was sitting upon a throne, near the steps, leading to the palace of the Lord." It is also called the temple, or the house of God, though it was only a tent. Matt. xii. 4, &c. Perhaps women were not allowed to go beyond the porch.

VER. 11. *A vow*; rightly trusting that her husband would give his consent. Num. xxx. 7.—*Razor.* Heb. *mure*, "scissors." Sept. "iron." Some copies add, "he shall not drink wine, nor any intoxicating drink." In quality of Levite, Samuel was bound to serve the tabernacle from twenty-five or thirty years of age till he was fifty. Num. iv. 2. Anna consecrates him to the Lord for life, and promises that he shall be a Nazarite, like Samson, and S. John Baptist. The law prescribes no rules for these perpetual Nazarites. Num. vi. 3. Many of the ancients believe that Samuel always observed the prescriptions of Moses, and abstained from intoxicating liquors; though the Heb. and Vulg. are silent on this head. We find that during his administration as judge, he was not able to continue always near the tabernacle. C.—When he came to years of discretion he might depart, if he thought proper, like other Levites. Had he been of any other tribe, he must have been redeemed. W.—*Esther*, *Elcana*, or *Samuel*, might have annulled this vow. Salien, A. 2900.

VER. 14. *Much.* Heli's "son or servant," (*παῖδας*, according to the Sept.,) addressed these words to Anna. Her going to pray immediately after a feast, instead of taking recreation, increased the suspicion. S. Chrys. hom. 1.—Salien (A. C. 1153) observes the many instances of patience which Anna exhibits on this occasion. H.—She teaches us not to answer the unjust reproaches of our superiors with haughtiness. D.

VER. 16. *Belial*; "without restraint;" abandoned. H.—Sept. "pestiferous."

VER. 18. *Eyes*: that thou wouldst lay aside thy suspicions against my character, and pray (C.) that I may obtain so great a happiness.—*Changed.* Heb. "no more," as it had been, sad, and defaced with tears. H.—She was now full of hope and joy. M.—Sept. "her countenance fell not." She was not moved with anger or with jealousy. Gen. iv. 6. C.

VER. 20. *Samuel.* This name imports, *asked of God.* Ch.

VER. 21. *Vow*, in consequence of his son's nativity. The sacrifice might be

22 But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

23 And Elcana, her husband, said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman staid at home, and gave her son suck, till she weaned him.

24 And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young:

25 And they immolated a calf, and offered the child to Heli.

26 And Anna said: I beseech thee, my lord, as thy soul liveth, my lord: I am that woman, who stood before thee here praying to the Lord.

27 For this child did I pray, and the Lord hath granted me my petition, which I asked of him.

28 Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

CHAP. II.

The canticle of Anna. The wickedness of the sons of Heli: for which they are not duly corrected by their father. A prophecy against the house of Heli.

MY heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.

2 There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.

3 Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.

4 The bow of the mighty is overcome, and the weak are girt with strength.

5 They that were full before, have hired out themselves for bread: and the hungry are filled, so that the barrel hath borne many: and she that had many children is weakened.

6 "The Lord killeth and maketh alive, he bringeth down to hell, and bringeth back again.

7 The Lord maketh poor and maketh rich, he humbleth and he exalteth:

8 He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; because no man shall prevail by his own strength.

10 The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

12 Now the sons of Heli were children of Belial, not knowing the Lord,

13 Nor the office of the priests to the people: but whosoever had offered a sacrifice, the servant of the priest

a Deut. xxxii. 39; Tobias xiii. 2; Wisd. xvi. 13.

of precept, such as the paschal lamb, or for his wife's purification, and the redemption of his first-born, as they could not attend in person. C.

VER. 22. *Weaned.* The mother of the Machabees weaned her children when they were three years old (2 Mac. vii. 27); which Gallien asserts is the proper time, though Avicenna fixes upon two years. See Gen. xxi. 8.

VER. 24. *Three calves.* Sept. "a calf three years old," such as Abraham sacrificed, Gen. xv. 9. We only find one offered up, ver. 25.—*Bushels.* Heb. *eph*, (C.) each of which contained three bushels or measures, Ruth ii. 17. H.—*Bottle.* Heb. *nobol*, a large measure containing above eighty-seven pints. C.

VER. 28. *Lent.* This is equivalent to giving entirely. Anna presents her son to the Lord, to serve in his tabernacle as long as God shall think proper. He dispensed with his personal attendance, when he appointed him judge. Chap. vii. 15. C.—As much as depended on Samuel's mother, he was consecrated for ever. But he was at liberty to ratify the vow if he pleased. M.

CHAP. II. VER. 1. *Rejoiced.* Sept. and Chal. "been strengthened." Anna composed this canticle at the nativity of her son; or rather at his presentation in the tabernacle. She foretells the reign and glory of the Messiah, and of his church. S. Aug. de C. xvii. 4.—*Horn.* The horn in the Scripture signifies strength, power, and glory: so the horn is said to be exalted, when a person receives an increase of strength or glory. Ch.—*Enlarged.* Chal. "I have opened my mouth, to speak great things against my enemies."

VER. 2. *Holy.* This is frequently a title of God, the Holy One of Israel. Isa. i. 4, and v. 19. He is essentially holy.—*Strong.* Heb. "no rock like," &c. The rocks of Palestine were the common fortresses of the nation, having caverns to which the people fled for refuge. Hence God is often called a rock, (C.) as none can afford such protection. H. Psal. xvii. 2; Deut. xxxii. 15.

VER. 3. *Old.* Heb. *athok* means also "hard things." D.—"Let arrogance come out of your mouth," to return no more. Yet most people supply the negation from the former member; "Let not arrogance or hard things." Chal. "blasphemy," &c. C.—Cease to praise idols, as you have done. W.—Use not the malevolent language to which you have been accustomed.—*Knowledge.* The secrets of hearts are open to him.—*And to him.* Heb. "and by him actions are weighed," as in scales (H.); or, "thoughts (and actions) are not established." Sym.

VER. 4. *Overcome.* Heb. "broken." Sept. "he has weakened the bow," having deprived it of its elasticity. H.

VER. 5. *Many.* Heb. "seven," which is often used in the same sense. Anna had never more than six children (C.); whereas Phenenna had perhaps ten. Chap. i. 8 and iii. 21. H.—The blessed Virgin conveys the same idea in other words. Luke i. M.

VER. 6. *Hell, (inferos,)* "the lower regions." God calls us out of this

world, or restores the dead to life, as he thinks proper. H.—He easily makes the greatest prosperity succeed extreme distress, which is often denoted by death, hell, &c. C.

VER. 7. *Exalteth.* The same instances of God's power and providence are related, Psal. cxii. 7; Luke i. 52. M.

VER. 8. *World.* The Hebrews represented the earth as resting on a firm basis, or on pillars, or turning on poles. Psal. ciii. 5; Prov. viii. 25, &c. The magistrates of the earth may be also thus designated, as the world is intrusted to their care. God compares Jeremias to an iron pillar. Jer. i. 18; Apoc. iii. 12. C.—The last sentence is omitted in the Sept.

VER. 9. *Saints.* Heb. "kind, merciful, pious ones" (C.); those to whom he shows mercy, and who comply with his will in assisting others. Sept. "Granting their petition to those who ask him, and he has blessed the years of the just, because man is not strong by his own strength." H.—*Silent:* condemned to death.

VER. 10. *Him.* Sept. "The Lord will render his adversary weak. The holy Lord. Let not the prudent boast of his prudence," &c. (H. which seems to be added from Jer. ix. 23. C.) "The Lord has mounted the heavens, and thundered. He judges the ends of the earth, and gives power to those who rule, as kings, over us," &c. H.—*Heavens.* This prediction against the Philistines was exactly verified. Chap. vii. 10. It denotes the protection which God grants to his servants. Psal. xvii. 8, 14.—*Christ.* Chaldee, and the best interpreters, understand this of the Messiah: "He will multiply the kingdom of his Messiah." Jonathan.—Anna might also have David in view, who was one of his most express figures. C.—But neither he, nor Solomon, ever ruled over all the earth, as Christ will. Psal. ii. 18. W.—Zachary seems to allude to this text. Luke i. 69. C.—The empire of Christ rose from the smallest beginnings. M.

VER. 11. *Ramatha.* Heb. *Rama*. Sept. Alex. "and they left him there before the Lord, and went away to Armathaim." H.

VER. 12. *The Lord,* whom they denied by their works. Tit. i. 16.

VER. 13. *Nor the office.* The Vulg. repeats the negation from the preceding sentence. Others translate, "The priests' custom with the people was," &c., or, "the pretended right of the priests," &c. They neither performed their duty towards God, (C.) nor were they content with what the law authorized them to receive from the people. H.—*Servant,* or son; perhaps Ophni or Phinees.—*Boiling.* In the heroic times the meat was never boiled, but roasted. Athen. i. 10, and Servius; though Hesiod asserts the contrary, v. 748. C.—Abulensis (q. 8) observes that the person who offered the victim boiled the parts which belonged to himself, as well as the priest's share. But, whereas in the peace-offerings only the breast and the right shoulder fell to the priest, these rapacious men took whatever they pleased. M

came, while the flesh was in boiling, with a flesh-hook of three teeth in his hand,

14 And thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the flesh-hook brought up, the priest took to himself. Thus did they to all Israel that came to Silo.

15 Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest: for I will not take of thee sodden flesh, but raw.

16 And he that sacrificed said to him: Let the fat first be burnt to-day, according to the custom, and then take as much as thy soul desireth. But he answered, and said to him: Not so: but thou shalt give it me now, or else I will take it by force.

17 Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord.

18 But Samuel ministered before the face of the Lord: being a child girded with a linen ephod.

19 And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice.

20 And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home.

21 And the Lord visited Anna, and she conceived, and bore three sons, and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle:

23 And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?

24 Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

25 If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? And they hearkened not to the voice of their father, because the Lord would slay them.

26 But the child Samuel advanced, and grew on, and pleased both the Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharaoh?

28 And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

29 Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the first-fruits of every sacrifice of my people Israel?

30 Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father, should minister in my sight for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

31 Behold the days come: and I will cut off thy arm,

* 3 Kings ii. 27.

VER. 14. *Pan.* Heb. has also four terms, but their precise meaning cannot be determined. The vessels were of different forms, or intended for various uses.

VER. 15. *Raw.* Here are two other abuses. The fat ought first to have been burnt, in honour of the Lord; and the meat should have been boiled, in order that the priest might not be taken off from his sacred functions; as custom, it seems, had determined, though the law be silent on this head.

VER. 17. *Lord.* People, seeing that the law was not observed, refrained from presenting victims. M.—They are but too apt to follow the bad example of their teachers. H.—Hence God punishes the smallest faults of his ministers with great severity, since they withdraw people from his service by their scandalous behaviour, and are guilty of a more horrid sacrilege than those who laid violent hands on the Lord of majesty. S. Bern. ser. 1. Nothing brings a greater discredit on religion. C.

VER. 18. *Ephod.* It was not, therefore, peculiar to priests, 2 Kings vi. 14.

VER. 19. *Coat.* Heb. *māil*, the outer garment. Hence it appears that the parents of people consecrated to the Lord furnished them with clothes, till they were able to serve the tabernacle, otherwise they would have been a burden to it. C.

VER. 20. *Lent.* This was in reply to what Anna had said. Chap. i. 28. H.—God always gives back with interest. M.

VER. 21. *Lord.* He behaved well in the tabernacle, (C.) notwithstanding the ill example of Heli's own sons. H.

VER. 22. *Waited,* like an army of guards. Exod. xxxviii. 8. C.—The virgins or widows gave themselves up to work for the tabernacle. M.—The sons of Heli found an opportunity in the sacred practices of religion to gratify their passions.

VER. 23. *People.* They could not refrain from complaining of the iniquity of his children, how much soever they might revere him. Though he was not a witness himself of their abominations, such an uproar must have convinced him that they were guilty. H.—The Fathers in general blame the lenity of the high priest, who ought not only to have rebuked, but also to have put a stop to the crying sins of his sons, by the utmost severity. C.

VER. 25. *Who shall pray for him?* By these words Heli would have his sons understand, that by their wicked abuse of sacred things, and of the very sacrifices which were appointed to appease the Lord, they deprived themselves of the ordinary means of reconciliation with God; which was by sacrifices. The more, because as they were the *chief priests*, whose business it was to intercede for all others, they had no other to offer sacrifice and to make atonement for them. Ch.—We need not, however, consider the words of Heli as an oracle of God. Sanchez.—In human transactions a person would find more difficulty in obtaining pardon, when the judge himself had received the injury. Sept. instead

of *appeased*, have “and they shall pray for him.” M.—Some may be found to plead his cause, but if he have offended the judge, who will undertake to be his advocate? What medicines shall be used, when those which God has appointed are trodden under foot? H.—By persevering in such wickedness, no redress can be expected: and, indeed, the infinite distance between God and man would place an insuperable obstacle to a reconciliation, if Jesus Christ had not undertaken the cause even of the most desperate sinner. C.—*Because the Lord would slay them.* In consequence of their manifold sacrileges, he would not soften their hearts with his efficacious grace, but was determined to destroy them. Ch.—They had filled up the measure of their crimes; and, though God wills not the death of a sinner, they had treasured up to themselves wrath, which he will now display. We might also translate *ci*, “therefore,” (Noldius. Osee ix. 15, &c.) or “that.” They would not be convinced that the threat of their father would be executed. Schmid. C.—Sins directly against God, and which hinder his service, are remitted with greater difficulty, though to all true penitents pardon is promised. Ezech. xxxiii. God did not take away the free-will of Ophni and Phinees, but left them to their own obstinacy, and justly punished them. See S. Aug. c. Jul. v. 3. W.—They had already rendered themselves unworthy of extraordinary graces. T. S. Tho. 1 p. q. 23, n. 3.

VER. 26. *And men.* Thus he is, in some degree, compared with our Saviour. Luke ii. 52. When one minister prevaricates, God presently raises up another, so that he never abandons his Church. H.

VER. 28. *Ephod*, and all the pontifical attire. H.—The high priest wore a different sort of ephod from that of other people. C.—*All the, &c.* Even of the holocausts the priests received the skin. M.

VER. 29. *Away*, by scandalizing the people, and causing them to neglect offering the appointed victims. H.—*To eat.* Heli seems to have refrained from divesting his sons of their high office, that the riches of his family might not be impaired. C.

VER. 30. *Ever.* God had promised the priesthood to Aaron's seed (C.) as long as the Jewish religion should subsist. H.—He had also selected the branch of Eleazar, to recompense the zeal of Phinees (Num. xxv. 13); and yet we find that the house of Ithamar had possession for a time of the high priesthood. We know not when or by what means they obtained it. The Scripture insinuates that Heli was appointed by God, and that his descendants would have enjoyed his office, if they had not offended. C.—These promises were of a conditional nature both to Phinees and to Heli, and Sadoc, ver. 35. See Num. xxv. &c. H.

VER. 31. *Arm*, strength or children. I will slay some; others I will reduce to extreme want. C.—*Old man*, to govern. D.—It is often a title of dignity. But

and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

33 However, I will not altogether take away a man of thee from my altar: but that thy eyes may faint, and thy soul be spent: and a great part of thy house shall die, when they come to man's estate.

34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die.

35 And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed.

36 And it shall come to pass, that whosoever shall remain in thy house shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

CHAP. III.

Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli and his house.

NOW *the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3 Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel. And he answered: Here am I.

5 And he ran to Heli, and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I: for thou

calledst me. He answered: I did not call thee, my son: return and sleep.

7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time And he arose up and went to Heli,

9 And said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said: Speak Lord, for thy servant heareth.

11 And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

12 In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

13 For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

14 Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

* A. M. 2861, A. C. 1143.

the four succeeding pontiffs did not live long. In the course of little more than one hundred years the last was deposed. C.

VER. 32. *Thy rival.* A priest of another race. This was partly fulfilled when Abiathar, of the race of Heli, was removed from the priesthood, and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ, Ch.

VER. 35. *Faithful* often denotes what shall continue a long time. Isa. xxxiii. 16, and lv. 3. C.—But in the conduct of Sadoc we find nothing reprehensible. M.—This faithful priest pointed out the Christian priesthood, as the sequel shows. C.—*All days.* He shall perform his office. H.—*Anointed,* king Solomon. M.—The priests of the new law ought always to have Christ in view. C.

VER. 36. *Bread;* like the poorest sort of people. M.—Being degraded, they shall ask the other priests to offer sacrifice for them. Heb. "shall bend before him for a piece of silver, and for a morsel of bread." He shall humbly entreat to be employed as a priest, in order to get a livelihood. The *piece of silver*, Heb. *aguroth*, probably denotes the *gerah*, the smallest coin, or what was given for a day's wages. *Agor* means to hire, in Chal., Syr., &c. Hence the Greek *αγοραζω*, "I purchase."—*Office.* The priests served in their turns (1 Par. xxiv.); so that the descendants of Heli must have been entitled to a subsistence. But whether God punished them, by requiring that they should ask the high priest for this, as for a favour, or this was required of all the inferior priests before they could be employed, or whether, in fine, the descendants of Abiathar were reduced to the condition of the Levites, or wholly degraded, we know not. See 4 Kings xxiii. 9; Ezech. xlv. 10. C.

CHAP. III. VER. 1. *Before.* Chal. "in the days of Heli." The young Levite slept in an adjoining chamber, to wait on the high priest, not far from the sanctuary.—*Precious;* that is, rare (Ch.): as such things are generally more esteemed, (H.) which are granted to few. W.—Some prophets had appeared under the former judges: but they were not so common as they were from the days of

Samuel till a little after the captivity. S. Peter ranks Samuel in the first place. Acts iii. 24. C.—*Vision.* No prophet was publicly recognised to whom the people might have recourse. M.

VER. 3. *Out, towards morning,* (C. Exod. xxvii. 20,) when some of the lamps were to be extinguished. W.—*Samuel slept.* Some would transpose these words to the end of the verse, as they think it improbable that Samuel should be in the place where the high priest himself could enter only once a year. Vatab., &c.—But this change seems harsh and unnecessary, as Heli and Samuel might be in apartments contiguous to the holy place. Sanctius. M. C.—During the night none of the priests would be in the sanctuary, so that Heli might form a judgment that none of them had called Samuel. T.

VER. 11. *Tingle,* through astonishment and fright. Jer. xix. 3; 4 Kings xxi. 12.

VER. 13. *Wickedly.* Sept. "were cursing God." This is one of the places which the Jews have corrected. D.—*Judge;* or condemn and punish. Prov. xix. 29. C.—*Chastise them,* not in words only, or in a soft manner, as he had done. It is not sufficient to reprove, when a father can correct. H.

VER. 14. *Sworn.* We read not of an express oath (C.): but the denunciation of God was equivalent. H.—*Iniquity,* or punishment. Nothing could withhold the indignation of the Lord, in correcting the sinner, though he would show mercy eternally to the penitent. C.

VER. 15. *Slept.* Heb. and Sept. "laid himself down to sleep." For how could he take any rest after such terrible threats (C.)? particularly as light was beginning to appear, when he was called by God, ver. 3.—*Doors.* Some walls had probably been built to enclose the curtains of the tabernacle. A priest would have been employed to open the sanctuary. C.

VER. 17. *And so.* Lit. "May God do these things to thee, and add these also." It is not certain that he mentioned the particular punishments, (H.) though it is most probable. The Scripture refrains from repeating them. Grot.—Ruth i. 17. C.

VER. 18. *Sight.* Some of the Fathers think that these words proceeded

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

20 And all Israel, from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

CHAP. IV.

The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again: the sons of Heli are killed, and the ark taken: upon the hearing of the news Heli falleth backward and dieth.

AND it came to pass in those days,^a that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

2 And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines: and there were slain in that fight, here and there in the fields, about four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to-day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts, sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again.

6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp

of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

8 Woe to us: for there was such great joy yesterday, and the day before: Woe to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck Egypt with all the plagues in the desert

9 Take courage, and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

13 And when he was come, Heli sat upon a stool over against the way, watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

17 And he that brought the news answered, and said: Israel is fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

^a A. M. 2888, A. C. 1116.

from an habitual indifference, as he was not disposed to molest his sons any further, let the consequences be what they might. S. Greg., S. Ephrem, &c.—But others believe that Heli was actuated by the spirit of humility and resignation, and saved his soul. C. See chap. iv. 18.

VER. 19. *Ground*, unfulfilled. This may be understood of the words of the Lord, (C.) which Samuel had announced. His other predictions were constantly verified, so that he was justly regarded as a true prophet. H.

VER. 20. *Faithful*. Heb. *Namon*, may be a title of dignity, or may signify that Samuel was confirmed and continued to be a prophet. C.

VER. 21. *According to*, or by. God revealed his will to him by word, and not by visions. Sanctus.—*Israel*. The whole people suffered along with their leaders. H.—They were concerned in the prediction which was denounced against the house of Heli. M.

CHAP. IV. VER. 1. *And*. Heb. inserts here the conclusion of the last verse, whence some would infer that Samuel told the Israelites to make war upon the Philistines. But as it turned out so ill, this would have tended to discredit him; and we find that the Philistines were the aggressors.—*Days*. This war took place immediately after the threats denounced to Heli (Serarius); or, according to Usher and the best chronologists, about twenty-seven years after that event. C.—The addition of the Sept. seems to insinuate that the sons of Heli persevered for a long time in their wicked course. Chap. iii. 20. H.—Josephus says that Phinees was his father's coadjutor.—Salien observes that this must be considered as a fresh blot in the character of the latter, since he ought to have delivered the delinquents up to execution. Deut. xxi. 16. Tirin, on the contrary, adduces the power of his sons, and the debilitated state of Heli, to excuse his neglect. H.—*Help*. In Heb. *Eben-ezer*; so called from the *help* which the Lord was pleased afterwards to give to his people Israel, in that place, by the prayers of Samuel, chap. vii. 12, (Ch.) about twenty-one years afterwards.—*Aphec*, in the tribe of Juda, not far from Maspha.

VER. 3. *Ancients*; the commanders of the respective tribes.—*Enemies*. All nations attribute much to the exterior marks of religion. The Israelites had witnessed the victories which had been obtained while the ark was present. Jos. vi. 4. See Num. xiv. 45. But they ought to have considered that their infidelity ren-

dered them unworthy of the Divine protection; and that God was more displeased at their profanations than at the indignity to which the sacred vessels would be exposed.

VER. 4. *Ark*. On this extraordinary emergency they thought it lawful. Abulensis, q. 6.—They easily obtained the consent of Heli; and his sons went to take it down, and to attend it to the army, as he was incapable of doing duty. C.—*Cherubim*. The Scripture often represents God in this manner. Exod. xxv. 22; Psal. xvii. 10; Ezech. x. 1. C.

VER. 7. *God*: "Aleim." Sept. "these gods." They speak of the true God according to their false ideas. C.—*Sighing*. Sept. "deliver us, O Lord, this day."

VER. 8. *Joy*. A few days before the Hebrews were dismayed, now they shout for joy, as they did at the taking of Jericho. Heb. and Sept. "it was not so heretofore." H.—*Gods*. Heb. may be rendered in the singular, with the Chal. and Arab. But the Sept., and most commentators, explain it in the sense of the Vulg. C.—Sept. *στερεων*, means, "stable, perfect," &c. H.—*Plagues*, till they were overwhelmed in the Red Sea, which is surrounded with deserts. Some supply, "and (his people) in the desert." Sept., Syr., &c. C.

VER. 9. *Fight*. To serve those whom they had lately oppressed, would be doubly afflicting. Salien.

VER. 10. *Footmen*. They had no cavalry, (C.) as God seemed to discourage any. H.—Even after Solomon's time they had not many horsemen. C.—The Israelites had before lost 4000: now when they were full of confidence, and fought with valour, they behold 30,000 fall. The ark proved thus fatal to them. H.

VER. 11. *Slain*. Abulensis (q. 17) thinks they were fighting in defence of the ark, when they might have saved themselves by flight; so that he does not despair of their salvation. God permitted them to lose their lives in the exercise of a holy ministry, which they had so scandalously profaned. C.

VER. 13. *Stool*. Heb. *cosa*; "a throne or tribunal," where Heli sat to decide any controversies, and where he had blessed the mother of Samuel. C.

VER. 17. *Taken*. Every sentence expresses something more distressing to the aged judge and father; the flight and slaughter of his people, the ruin of his children, and the loss of the ark, which must have filled all Israel with a mortal gloom and terror, lest God should have abandoned them. So many dismal cir-

18 And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck and died. For he was an old man, and far advanced in years: And he judged Israel forty years.

19 And his daughter-in-law, the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father-in-law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

20 And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

21 And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father-in-law, and for her husband:

22 And she said: The glory is departed from Israel, because the ark of God was taken.

CHAP. V.

Dagon twice falleth down before the ark. The Philistines are grievously afflicted, wherever the ark cometh.

AND^a the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon.

3 And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place.

4 And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold:

5 And only the stump of Dagon remained in its place.

^a A. M. 2888.

circumstances oppressing the heart of Heli, he fainted away, and falling backwards, expired. H.

VER. 18. *Named the ark, &c.* There is great reason, by all these circumstances, to hope that Heli died in the state of grace; and, by his temporal punishments, escaped the eternal. Ch.—But many of the Fathers condemn him, and the Scripture says nothing of his conversion, or of that of his children, so that the matter is doubtful. C.—*Years.* Heb. “and heavy.”—*Forty.* Sept. “twenty,” in which they are followed by many Fathers. Euseb., Sulpit., &c.—Some reconcile the two texts, by saying that Heli and Samson judged together for twenty years. But the Sept. is probably corrupted, as the other versions agree with the original. C.

VER. 19. *Sudden,* through extreme affliction. M.

VER. 21. *Ichabod.* That is, *Where is the glory?* or, *There is no glory.* We see how much the Israelites lamented the loss of the ark, which was but the symbol of God's presence amongst them. How much more ought Christians to lament the loss of God himself, when by sin they have driven him out of their souls? Ch.—The ark is often called the glory of Israel. Isa. lxiv. 21; Psal. xxv. 8.—The Scripture does not mention Ophni's posterity. But besides this posthumous son, Phinees had one elder, who now succeeded Heli in the pontificate, (chap. xiv. 3. Josephus. Salien, A. 2940, A. C. 1113,) while Samuel took possession of the civil administration, and almost totally eclipsed the glory of Achitob. Many of the Fathers have even looked upon him as the high priest. But he was only a Levite, though, by dispensation, he acted sometimes as an extraordinary priest. 3. Jerom c. Jov. 1, and in 1 Cor. H.

CHAP. V. VER. 1. *Azotus,* one of the five principal cities of the Philistines. It is astonishing that God permits these infidels to touch the ark, He who resented the conduct of Oza, and of the Bethsamites, with such severity. But the law regarded the Israelites, and the pagans were ignorant of it. C.—The servant who knows his master's will, and does not obey, shall suffer many stripes; and those who have the happiness of professing the true religion, and dishonour it by their immorality, must expect to feel the heavy hand of the judge much more than ignorant unbelievers. H.

VER. 2. *Dagon* is the same as Derceto, Atergatis, Venus, and the moon, (C.) and was represented like a woman, (T.) as far as the waist, and a fish below. H.

For this cause neither the priests of Dagon, nor any that go into the temple, tread on the threshold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he destroyed them,^b and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

7 And the men of Azotus seeing this kind of plague, said: The ark of the God of Israel shall not stay with us: for his hand is heavy upon us, and upon Dagon, our god.

8 And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about.

9 And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter: and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

10 Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our people.

11 They sent therefore, and gathered together all the lords of the Philistines: and they said: Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people.

12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

^b Psal. lxxvii. 66.

Judg. xvi. 23.—The ark was placed near the idol, out of respect (C.); or as a trophy of the victory, which they attributed to Dagon. M.—Thus they hung up the arms of Saul in the temple of Asteroth (chap. xxxi. 10); and David placed the sword of Goliath in the tabernacle.

VER. 3. *Lord,* as if to acknowledge his superiority. C.

VER. 5. *The stump of,* seems to be wanting in Heb. H.—Only the lower part, which resembled a fish, (*Dag,*) was left on its pedestal.—*Day.* The Philistines themselves established this custom, which was a tacit confession of the imbecility of the idol, which they nevertheless continued to adore. The prophet Sophonias (i. 9) is supposed to accuse the Jews of imitating this superstition.

VER. 6. *Emerods.* The particular disorder which attacked them (Psal. lxxvii. 66) is very uncertain. Eusebius believes that it was in punishment of their incontinency. It was very painful, and sometimes proved mortal, ver. 12.—*And in, &c.* The remainder of this verse is not found in Heb., Chal., Syr., Arab., &c., nor in many Greek and Latin copies. But it is conformable to the truth of history, since we read that figures of these animals were placed beside the ark, in memory of this event. Chap. vi. 6.—*Mice,* or rats. Such vermin have often obliged people to abandon their country. Plin. viii. 28.

VER. 8. *Lords,* next in dignity to a king, like the Persian surena. Judg. iii. 3, and xvi. 5.—*About.* Heb. “and they answered, let the ark . . . be carried unto Geth,” in which sense the Sept. seem to have taken it. But the Vulg. is more natural. Theodoret (q. 10) concludes that the people imagined the mortality proceeded from some natural cause (C.); otherwise it would have been very absurd to give such advice, as the ark would spread the contagion throughout the country, by being removed. From Geth it was sent to Accaron, when the magistrates of the city objected to its being admitted, ver. 10. Josephus says, however, that it visited all the five principal cities, as if to punish them for their impiety. H.

VER. 9. *Came upon,* to punish, as on other occasions to protect. Ezecl. i. 3, and xiii. 9. M.—*Parts.* Lit. “Their lower intestines coming out, rotted,” as ver. 6. H.—Heb. “their malady was concealed.” Grot.—The emerods attacked them inwardly, with the most excruciating pains, for which they could find no remedy.—*Skins.* The ancients knew no greater luxury. Homer, Ody. 1, and 3.

VER. 12. *Die,* at the sight of the ark, as the Bethsamites did afterwards. M.

CHAP. VI.

The ark is sent back to Bethsames: where many are slain for looking, through curiosity, into it.

NOW ^athe ark of God was in the land of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? tell us how we are to send it back to its place. And they said:

3 If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you.

4 They answered: What is it we ought to render unto him for sin? and they answered:

5 According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice, that have destroyed the land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land.

6 Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts? ^bdid not he, after he was struck, then let them go, and they departed?

7 Now, therefore, take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.

8 And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box at the side thereof: and send it away, that it may go.

9 And you shall look: and if it go up by the way of his own coasts, towards Bethsames, then he hath done us this great evil: but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

^a A. M. 2888.

CHAP. VI. VER. 2. *Diviners.* The priests generally pretended to a knowledge of magic among the pagans. C.

VER. 3. *If, &c.* The lords were already determined to send back the ark. But the priests knew that some still would not believe that it was the cause of their affliction. To convince all, they try an experiment, which would decide the matter; and in case the ark went back, some suitable presents must accompany it, as a propitiation (H.) for the sin which they would not (M.) then doubt had been incurred. H.

VER. 5. *Provinces.* Heb. *ssornim*, "lords."—*Emerods.* Theodoret observes that the tombs of the martyrs were adorned with figures of eyes, &c., in gratitude for their having procured redress for the afflicted.—*Israel*, whose ark you have treated in an improper manner. C.

VER. 6. *Hearts.* Even these confess that obduracy proceeds from men (V.); though Calvin would make God the author of it. H.

VER. 7. *New cart.* It would have been deemed irreverent to use one that had been employed for other profane purposes, 2 Kings vi. 3.—*Home.* All these circumstances tended to prevent the ark from being conveyed home, (C.) unless Providence interfered.

VER. 8. *Box.* Heb. *argoz*, (which the Sept. retain, H.) means also "a purse or basket." C.—Josephus (vi. 1) says, "the box was placed upon the ark." H.—We do not read what became of these presents afterwards: but it is supposed that they were kept in the sanctuary till the time of the captivity. C.

VER. 9. *Way.* Josephus observes that they stationed the kine at three lane ends (H.); and, as we may infer from the Heb., (ver. 12,) rather with their heads turned from Bethsames. But, by this conduct, did they not tempt God? Some believe that He inspired them on this occasion, (E.) that even his enemies might be convinced, (H.) the grace of prophecy being frequently granted to wicked men, like Balaam: others believe that He gave success to their plan, though it was dictated by superstition. C.

VER. 13. *Wheat.* about Pentecost, in May: so that the ark must have been taken in November M.

10 They did therefore in this manner: and taking two kine, that had sucking calves, they yoked them to the cart, and shut up their calves at home.

11 And they laid the ark of God upon the cart, and the little box that had in it the golden mice, and the likeness of the emerods.

12 And the kine took the straight way, that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

13 Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes, they saw the ark, and rejoiced to see it.

14 And the cart came into the field of Josue, a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord.

15 And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts, and sacrificed victims that day to the Lord.

16 And the five princes of the Philistines saw, and they returned to Accaron the same day.

17 And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one:

18 And the golden mice, according to the number of the cities of the Philistines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (*the stone*) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

19 But he slew of the men of Bethsames, because they had seen the ark of the Lord, and he slew of the people

^b Exod. xii. 31.

VER. 14. *Bethsamite*, not the renowned general. C.—*Stone*, which served instead of an altar. M.—*Lord*. Some pretend that the lords of the Philistines followed so far, and offered this holocaust, as the cart belonged to them: but the Bethsamites might suppose that they had abandoned their property, as well as the golden figures; and, as the city belonged to the priests, it is most probable that they would perform this office. H.—The kine and cart being consecrated to God, it was thought that they could not be turned to a more suitable purpose. C.—The ark was also present, on account of which sacrifices were offered in the tabernacle. M.

VER. 15. *Vessels.* Prot. less properly, "jewels of gold." H.

VER. 16. *Day.* It was distant about eighteen miles. C.

VER. 18. *Provinces.* Heb. "lords."—*Abel*. A stone or rock, on which the Jews say Abraham had offered sacrifice (S. Jer. Trad. T.); Heb. "or mourning," was so called afterwards, on account of so many being slain (M.); so the place to which the Egyptians accompanied the remains of Jacob, was styled "Abol," *the mourning of Egypt*. Gen. i. 11. H.—The Sept. read *Abon*, "the stone." All the towns belonging to the Philistines, as far as this place, sent each their golden images, or contributed towards those which were presented by the five lords.—*Which*, ark, according to the Vulg., though some would explain it of the stone. C.—*Which*, though of the feminine gender, is referred to stone, because *Abol* is α that description, (M.) and we find several such allusions to the Heb. in our version. Prot. "unto the great stone of Abel, whereon they set down the ark of the Lord, *which stone remaineth unto this day*," &c. H., Vatab., &c.—Others think that the ark remained there till it was removed to Cariathiarim. Chap. vii. 1. C.—The Roman Sept. omits the words *till this day*; and reads, "where they placed upon it (the stone) the ark . . . upon the stone in the field," &c. Then with the Alex. copy, and Procopius, &c., it subjoins nineteen. "And the sons of Jechonias did not approve, among the men of Bethsames, that they saw the ark of the Lord, and he slew of them seventy men, and 50,000 of the people." Theodoret suspects that they were more impious than the rest.

VER. 19. *Seen*; and curiously looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethsames. Ch.—For we

seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter.

20 And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, come ye down and fetch it up to you.

CHAP. VII.

The ark is brought to Cariathiarim. By Samuel's exhortation the people cast away their idols and serve God alone. The Lord defeateth the Philistines, while Samuel offereth sacrifice.

AND the men of Cariathiarim came, and fetched up the ark of the Lord, and carried it into the house of Abinadab, in Gabaa: and they sanctified Eleazar, his son, to keep the ark of the Lord.

2 And it came to pass, that from the day the ark of the Lord abode in Cariathiarim, days were multiplied (for it was now the twentieth year) and all the house of Israel rested, following the Lord.

3 And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

* A. M. 2888.—b Deut. vi. 13;

need not suppose that all these deaths took place in one day. The ark seems to have continued there for some time, ver. 18. Heb. "because they had looked into, or at the ark." H.—It was unlawful, even for the Levites, to touch or to look at the ark uncovered (T. Num. iv. 15, 20); and the Heb. expression *into*, is often taken in this sense. Prov. vii. 15, and xi. 4.—Men of rank. S. Greg., &c. "Ancients." Chal.—Bochart translates, "he slew 70 out of 50,000." The Syr. and Arab. read, "5070 men." Josephus only admits 76 who were slain, "because they dared to touch the ark with their profane hands, as they were not priests." Heb. "and he slew of the people 70 men, 50,000 men." C.—Kennicott seems to suspect that a cipher has been added in the Heb. at the end. Prot. "50,000, and threescore and ten men." H.—Some would insert *aderant* in the Vulg., and 50,000 "were present." D.—The Chal., Sept., &c. constantly retain these numbers, and we must not judge of God's severity by our feeble reason. C.—This decision is the most common. M.

VER. 20. *Us.* These words may denote that they thought God too severe; or else that they judged themselves unworthy of his presence. There is no proportion between an offence of God, and what the creatures can do to make him satisfaction. C.

VER. 21. *Up.* This is the import of the Heb. The Vulg. *reducite*, "bring it back," insinuates that the Bethsamites desired the people of Cariathiarim to convey the ark to their city, on the road to Silo, where they probably thought it ought to be placed, in the tabernacle. But it seems God ordered it otherwise, and the ark was never restored to its former splendid station, surrounded with all the vessels and ornaments of the tabernacle. David made something similar, and placed an altar before it, while the Mosaic tabernacle and altar were removed from Silo to Nobe, (chap. xxi. 1,) and afterwards to Gabaa. 2 Par. i. 5. Salien (A. 3030) doubts not but they were thence translated to Solomon's temple, during the octave of the dedication, along with those of David, from Mount Zion. 2 Par. v. 2, and viii. 3. Why the ark was not placed in this most magnificent abode, but removed from the stone of Abel to the houses of Abinadab, of Obededom, of David in Zion, till all the original ornaments, prescribed by God to Moses, with a still more splendid apparatus, met to adorn the temple of Solomon, we cannot easily explain. H.—Cariathiarim is the same place as Cariathbaal, and Baala, (Jos. xv. 9, 60,) Baalim Juda, (2 Kings vi. 2,) and Sedeiarim, about ten miles from Jerusalem. Gabaa was "a hill," (C.) belonging to the same city, where the house of Abinadab stood (H.); and Nobe was also in the vicinity, while Silo was much farther north. C.—The priests still remained, and offered sacrifice in the tabernacle, though occasionally some of them might come to offer extraordinary victims before the ark, in those private houses which were thus converted, as it were, into the holy of holies. Salien, A. 2941. H.

CHAP. VII. VER. 1. *In Gabaa.* That is, on the hill, for Gabaa signifieth a hill. Ch. i. Par. xiii. 6.—It was perhaps the citadel, (H.) or an elevated situation, such as were generally chosen for the temples both of the true and of false gods. C.—Abinadab was a Levite of renowned virtue. M.—The people of this city knew that the ark was a source of blessings to those who received it with respect; and that the Bethsamites had been punished only for their irreverence. W.—*Sanctified.* Chal. "set over," (M.) prepared by suitable purifications, &c. C.—Some think that Eleazar received the priestly or the Levitical consecration,

4 Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

5 And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you.

6 And they gathered together to Masphath, and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines.

8 And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

10 And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

11 And the men of Israel going out of Masphath, pursued after the Philistines, and made slaughter of them till they came under Bethchar.

Matt. iv. 10.—c Eccli. xlv. 21.

Num. viii. 7. We have no proof that he was of the family of Aaron, nor does his name occur in the genealogies of the Levites, as they are perhaps too short. Josephus (vi. 2) asserts that he was a Levite. C.—But even a laic, like Obededom of Geth, might have been the guardian of the ark, as he would not have to touch it. Salien, A. C. 1112. H.

VER. 2. *Year.* Some would date all the subsequent events from this period. But is it credible that Samuel should neglect for twenty years to make this exhortation to the people? and how will it be true, that God humbled the Philistines during the whole time (C.) of his administration, which perhaps (H.) only lasted so many years? ver. 13. C.—It is more probable, therefore, that the power of the enemy was broken by the destruction caused by the presence of the ark, which kept them under due restraint for a long time; and when they attempted, once more, to molest the Israelites, they were entirely discomfited by a miraculous storm, at the prayer of Samuel, ver. 10. Salien (A. 2960) allows that this took place in the twentieth year since the ark came to Cariathiarim, in which year Samuel appointed his children judges at Bersabee, though he continued to act, and was judge for twenty-three years, (some say thirty-eight,) and even under the reign of Saul had almost an absolute sway, as the prophet of the Lord. H.—*Rested:* continued steadfast, (Sanctius,) "cried unto," (Pagnin,) "Looked (H.) or returned." Sept. "Lamented after the Lord." Heb. M.—They were not soon induced to break this solemn covenant. Isa. vii. 2. T.

VER. 3. *Prepare.* God lays this injunction upon us, to remind us of our liberty, and we beg that he would convert us, acknowledging the necessity of his grace. C.—"God does not require impossibilities, but by his command admonishes thee to do what thou canst, and to pray for what thou art not able to perform, and he assists thee, that thou mayst be able to perform it." C. Trid. vi. 11. S. Aug. &c.

VER. 6. *Lord,* having purified themselves with it. Exod. xix. 24. Others think that it was a kind of a protestation, that they were willing to perish if they proved faithless (Sa.); or a symbol that they rejected every vestige of idolatry, and every sin, with true repentance. Sanctius. T.

VER. 9. *Sucking lamb.* Any might be used, when eight days old, except for the paschal lamb, which must be older; a *yearling*. Exod. xxiii. 9; Lev. xxii. 27.—*Offered it,* either by the hands of the priests, or by dispensation, which authorized him to sacrifice out of the tabernacle.—*Whole,* without blemish (Eccli. xlv. 19); or not having time to divide it according to the ritual. Lev. i. 12. He consumed even the skin. Salien.—Sept. "with all the people."

VER. 10. *Israel.* The princes of the Tyrians had come to the assistance of the enemy (Eccli. xlv. 21, C.); but all in vain. H.—The sacred penman speaks with great modesty of this victory, which is, nevertheless, one of the most important recorded in Scripture. The Philistines could not recover themselves for twenty years; they found it necessary to restore the cities which they had taken, (C.) to relinquish the tribute, and to come to such conditions as Samuel imposed upon them. He suffered them, however, to keep possession of some strongholds, such as Gabaa, from which they were expelled by Jonathan. Salien says, in the twenty-second year of Samuel, and the last of Achitob, the high priest, A. 2961.

VER. 11. *Bethchar,* "the house of the penetrator." *Cor* denotes the celestia fluid, which the Philistines probably supposed was discharged by the heavens

12 And Samuel took a stone, and laid it between Masphath and Sen: and he called the place The stone of help. And he said: Thus far the Lord hath helped us.

13 And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrrhites.

15 And Samuel judged Israel all the days of his life:

16 And he went every year about to Bethel and to Galgal and to Masphath, and he judged Israel in the foresaid places

17 And he returned to Ramatha: for there was his house, and there he judged Israel: he built also there an altar to the Lord.

CHAP. VIII.

Samuel growing old, and his sons not walking in his ways, the people desire a king.

AND^a it came to pass, when Samuel was old, that he appointed his sons to be judges over Israel.

2 Now the name of his first-born son was Joel: and the name of the second was Abia, judges in Bersabee.

^a A. M. 2908, A. C. 1096.

Independently of the great Creator. Hence their punishment was very appropriate. Parkhurst.

VER. 12. *Sen*, "the tooth," a craggy rock of that appearance. Syr. *Beth iasan*. C.—Some take it to be the same with Bethchar. Malvenda.—It was before ignoble, (Salien,) and the situation not known till this monument was erected, with the inscription, *Thus far, &c.—Help*; "Aben-ezer," mentioned before, chap. iv. 1. These religious monuments were not prohibited by the law. Lev. xxvi. 1. Samuel would take every precaution that they should not become objects of idolatry, as he was under the immediate influence of the Holy Spirit. C.

VER. 13. *Any more*, for a long time, (M.) during Samuel's administration; for we find them again attacking Saul. Chap. xiii. This expression is often used to denote a cessation of some continuance. Isa. xxiii. 12, 15; 2 Kings vii. 10.

VER. 14. *Geth*, which two cities still continued in their possession. Others, which had fallen to the share of Dan, they gave up, which explains Judg. xviii. 1, 31.—*Philistines*. Here ended the forty years' servitude. C.—Salien (A. 2860) rather thinks that it terminated in the death of Samson, when it was judged expedient to intrust the reins of government into the hands of an old man, Heli, the high priest, as there was no need of an expert general, the heads of the Philistines being all destroyed. Judg. xiii. 1. H.—*Amorrrhites*: the dispersed nations of Chanaan were all kept under. C.

VER. 15. *Life*; as sole judge for twenty years, (Gordon. D.) and conjointly with Saul, till he died, almost one hundred years old, a year or two before the unfortunate king. Saul put him on a level with himself (chap. xi. 7); and he continued to be regarded as the oracle of Israel ever since he was about forty years old (C.): or he did not long survive the election of the new king, (M.) as Tirin, Sanctius, &c. reduce his reign to two years, allowing thirty-eight to Samuel, so that both filled up the space of forty years. Acts xiii. 20. The life of Samuel, on this supposition, will not much exceed sixty, and he must have come into power in early life. Chap. xii. 2. H.

VER. 16. *Places*. Sept. "in all these holy places." Some take *Bethel* to mean the city where the ark was, (C.) or the holy of holies, in the tabernacle, at Silo, &c. H.

VER. 17. *Ramatha*; his native place. His high office would not allow him to remain always near the tabernacle. Chap. i. 11, and 28. C.—*Lord*, by his direction, (M.) both to satisfy his own devotion, and that he might consult the Lord when the people wanted advice. C.

CHAP. VIII. VER. 1. *Old*. Houbigant would translate, "when he was growing old," *senesceret*, as he supposes he was now nearly sixty, having judged about twenty-five years, and living other twenty as partner with Saul. Prol. 62. See chap. vii. 15. H.—*Judges*, as his delegates in the southern parts of the country. C.—Josephus says one of them was stationed at Bethel. Ant. vi. 3.

VER. 2. *In*, or "as far as," *Bersabee*, from Dan; that is, throughout Palestine. C.

VER. 3. *Judgment*. Samuel was not to blame, and hence he was not punished like Heli. M.—However, the misconduct of the children of these two judges, in succession, (H.) gave occasion to the people to demand a king, who might not be tempted by bribes. W.—It is surprising that most of the great men who are mentioned in history had degenerate children. C.—Such were some of David's sons, as well as Cambyses, the son of Cyrus, &c. H.—Was it because their fathers were

3 And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Israel being assembled, came to Samuel to Ramatha.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: ^bmake us a king, to judge us, as all nations have.

6 And the word was displeasing in the eyes of Samuel, that they should say: Give us a king to judge us. And Samuel prayed to the Lord.

7 And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.

8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.

9 Now, therefore, hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them.

10 Then Samuel told all the words of the Lord to the people that had desired a king of him,

11 And said: This will be the right of the king that shall reign over you: He will take your sons, and put

^b Osee xiii. 10; Acts xiii. 21.

too much taken up with the affairs of state to watch over the education of their children? or rather, because these young men confided too much on the merits of their family, and took no pains to tread in the footsteps of their parents? C.

VER. 5. *Judge us*, in a different manner from what had been hitherto done. H.—*As all, &c.* They seem to prefer the dominion of kings who ruled over the surrounding barbarous nations as they thought proper, (H.) before one who should be tied down to observe the laws prescribed by God, (M.) in case the Israelites should wish to have a king. Deut. xvii. H.

VER. 6. *Samuel*. Nothing could be more disrespectful to him, nor more ungrateful to God, who had distinguished them from all other nations, and had taken the government upon himself, and appointed the judges as his lieutenants. H.

VER. 7. *Thee*. "God, in anger, grants a person what he desires wrongfully." S. Aug.—He permits the people to follow their own plans; and the Hebrews believe that he gave them Saul to punish them, being well apprized of his proud and cruel nature. Cuneus Rep. C.—*Rejected, &c.* The government of Israel hitherto had been a theocracy; in which God himself immediately ruled by laws which he had enacted, and by judges extraordinarily raised up by himself: and therefore he complains that his people rejected him, in desiring a change of government, (Ch.) and wishing to appoint their own magistrates. The priests and judges had been commissioned by God. Exod. xix.; Deut. xvii. W.

VER. 8. *Thee*. He comforts Samuel, by observing that it was not so much any fault of his, as the people's habitual fickle temper, which made them seek for this change. M.

VER. 9. *The right*. That is, the manner (*mispbat*) after which he shall proceed, having no one to control him when he has the power in his hands. Ch.—He intimates that the kings will frequently act in a tyrannical manner, ver. 11. M.—But the holy Fathers observe, that herein they do what is unjust and contrary to God's law. If kings should be guilty of excesses, "yet they are not to be deposed by the people, . . . but must be tolerated with patience, peace, and meekness, till God, by his sovereign authority, may please to dispose of them, which his Divine wisdom and goodness often defer to do, as here he expressly forewarneth, (ver. 18,) because he will punish the sins of the people by suffering evil princes to reign." Job xxxiv. 30. Conc. Later. c. 3, de Hæret. W. See S. Thomas, ii. 2. q. 12. a. 2.—We may here also remark, that the people petitioned for a king, yet God made the choice; and when he proved rebellious, selected another by the hand of Samuel, though he permitted the former to enjoy his dignity till death. Chap. xiii. and xxxi. H.—The misconduct of rulers is one of the most trying inconveniences to which a nation can be exposed. In such circumstances, "bear," says a pagan historian, (H.) "with the luxury and avarice of those who hold dominion, as with other natural evils. There will be vices as long as men subsist, but neither will these continue for ever, and they are compensated by the intervention of better things or men." *Meliorum interventu pensantur*. Tacit.—Grotius at last seems to conclude (Sup. c. 4, p. 97) that the right of the king here specified is only apparent, inasmuch as it includes "the obligation of making no resistance." H.

VER. 11. *Chariots*; to be drivers, (M.) or will make them fight from them.—*Footmen*, or guards. Xenophon places 4000 armed with bucklers before, and 2000 with lances all round the chariot of Cyrus. See chap. xxii. 17.

them in his chariots, and will make them his horsemen, and his running footmen, to run before his chariots,

12 And he will appoint of them to be his tribunes, and his centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

13 Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

15 Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants.

16 Your servants also, and handmaids, and your goodliest young men, and your asses, he will take away, and put them to his work.

17 Your flocks also he will tithe, and you shall be his servants.

18 And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, and they said, Nay: but there shall be a king over us,

20 And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us.

21 And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

CHAP. IX.

Saul, seeking his father's asses, cometh to Samuel, by whom he is entertained.

NOW^a there was a man of Benjamin, whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

2 And he had a son whose name was Saul, a choice

and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

3 And the asses of Cis, Saul's father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, and go, and seek the asses. And when they had passed through Mount Ephraim,

4 And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

5 And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

6 And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now, therefore, let us go thither, perhaps he may tell us of our way, for which we are come.

7 And Saul said to his servant: Behold we will go *but* what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

8 The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

9 Now in time past in Israel, when a man went to consult God, he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

10 And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

11 And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

12 They answered and said to them: He is: behold he is before you, make haste now: for he came to-day

VER. 12. *Centurions*, or body-guards. M.—These offices might be honourable, but at the same time disagreeable, when people were forced to accept of them, and to neglect their more pleasing agricultural employment. The multitude of officers increases the expenses of the prince, and falls heavy upon the people. C.

VER. 14. *Vineyards*, as Achab did, though he first proposed to buy it.

VER. 15. *Tenth*. God had already claimed one tithe, which he had abandoned to his sacred ministers. We do not read that the kings of the Hebrews ever claimed (C.) a second tithe precisely, (H.) though they might have done it by the example of other kings. Lev. xxvii. 30.—*Eunuchs*. Heb. *saris*, denotes an officer of the court.

VER. 16. *Goodliest*, in strength (C.) and beauty. M.—Solomon made his people work at his buildings, and David employed an officer in the fields, 1 Par. xxvii. 26. Sept. have read in a different manner. "He will tithe . . . your excellent droves of oxen." C.—They also specify, "the tithe of asses for his work." H.

VER. 17. *Servants*, or slaves. The Hebrews enjoyed greater liberty than any of the nations in the East, yet they are styled slaves. Chap. xvii. 8. They were nearly on the same footing as the ancient Germans. "Each governed in his own place of abode. The Lord requires of them a quantity of corn, cattle, or clothing, and so far the slave obeys;" *servus hactenus paret*. Tacit. Germ. The Hebrews were also bound to follow the king to battle.

VER. 18. *The face*, privately; for even groans will not be free. M.—The event justified this prediction, as most of the kings of the Hebrews ruled like tyrants, and what was worse, engaged their subjects in idolatry, and drew down the heaviest judgments upon them. C.—*Hear you*, so as to deliver you from oppression, though he is always willing to hear those who truly repent. W.

CHAP. IX. VER. 1. *Abiel*, who is also called Ner. 1 Par. viii. 33. Cajetan. —*Strong*. Heb. "a mighty man of power," either of body, or of riches.

VER. 2. *Goodlier*, better proportioned, more handsome, (H.) as the daughters of men are styled good, or fair. Gen. vi. 1. People seek for corporal advantages in those who command.

VER. 3. *Asses*. The greatest noblemen rode upon such. Judg. v. 10. A prince of Esau fed asses. Gen. xxx. 24. Agriculture, and keeping sheep, were the employment of men of the first eminence in the heroic ages, as hunting and other equally laborious exercises are now in fashion. C.

VER. 4. *Salisa*, the ancient Segor, (M.) or rather a place fifteen miles from Diospolis. Euseb.—*Salim*, or Sual, not far from Galgal. Chap. xiii. 17.

VER. 5. *Suph*, where Ramatha, the birth-place of Samuel, was situated. Chap. i. 1. C.

VER. 6. *Famous*. Chal. "honourable." Sept. "covered with glory." The observations of a servant may often claim attention. Saul seemed to be less acquainted with this extraordinary personage than his servant. H.

VER. 7. *What*. Were they uninformed of the disinterestedness of Samuel? or did they think that he would sell his oracles? By no means. But the manners of the ancients were very different from ours, and people chose to show their respect for God, the king, prophets, &c., by making them some present.—*Bread*. They would have made a present of some. Saul received two loaves. Chap. x. 4. See chap. xvi. 20. Hence we may form some idea of the beautiful simplicity of those ages. People were then forced to carry their own provisions, as there were no inns which supplied any. C.—*Present*. *Sportula* means a little basket. H.—But here it is taken for a present, as meat was commonly given. M.—Heb. "what have we?" Syr. "we have none of our provisions left." C.

VER. 8. *Silver*. About seven-pence English.—*Stater*, (H.) is put instead of Heb. "sicle." M.

VER. 9. *A seer*. Because of his *seeing*, by Divine light, hidden things, and things to come, (Ch.) by inspiration. W.

VER. 12. *A sacrifice*. The law did not allow of sacrifices in any other place but at the tabernacle or temple, in which the ark of the covenant was kept; but Samuel, by Divine dispensation, offered sacrifices in other places. For which dispensation this reason may be alleged, that the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews. Psal. lxxvii.

into the city, for there is a sacrifice of the people to-day in the high place.

13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited. Now, therefore, go up, for to-day you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place.

15 Now the Lord had revealed to the ear of Samuel the day before Saul came, saying:

16 To-morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me.

17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

19 And Samuel answered Saul, saying: I am the seer; go up before me to the high place, that you may eat with me to-day, and I will let thee go in the morning: and tell thee all that is in thy heart.

20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

21 And Saul answering, said: Am not I a son of

Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

22 Then Samuel taking Saul, and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

23 And Samuel said to the cook: Bring the portion which I gave thee, and commanded thee to set it apart by thee.

24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house, and he slept.

26 And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them: to wit, he and Samuel.

27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

CHAP. X.

Saul is anointed. He prophesieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.

AND Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Be-

^a Acts xiii. 21.

^b A. M. 2909. Acts xiii. 21.

60, 67 And in Cariathiarim, where the ark was, there was neither tabernacle nor altar. Ch.—*The high place. Excelsum.* The *excelsa*, or *high places*, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case: but more frequently in the service of idols. And were called *Excelsa*, which is commonly (though perhaps not so accurately) rendered *high places*; not because they were always upon hills, for the very worst of all, which was that of *Topheth* or *Geennom*, (Jer. xix.), was in a valley; but because of the *high altars*, and *pillars*, or *monuments* erected there, on which were set up the idols or images of their deities (Ch.); so that they might be called "the high things." H.—Before Solomon built the temple, from the time that the tabernacle was deprived of the honour of having the ark, people immolated on such heights, 8 Kings iii. 2. M.—On one of these, at Ramatha, Samuel was going to offer a peace-offering, and to feast with the heads of the city, (C.) or perhaps of the nation, who were expecting the result of his consultation of the Lord respecting their petition of a king. H.

VER. 13. *The victim*, begging the blessing, which was the office of the most honourable person at table, as he also gave thanks for all. C.

VER. 14. *Midst*. That is, simply in the city, or entering the gate, where Samuel met them, ver. 18.

VER. 16. *Ruler*. Heb. *Nogid*, "Leader." Sept. "Archon." Chal. "King." —*Philistines*. They had been repressed by Samuel; but they had begun to gain the ascendancy, so as not to suffer the Israelites to have a blacksmith among them, &c. Saul gained some victories over them, and over the other enemies of his people, towards the beginning of his reign. Chap. xiii. and xiv. C.—*To me*. God threatened that he would not hear them, when they should grow weary (H.) of their king. Chap. viii. 18. But he protects his people against the efforts of their foreign enemies. M.—Oppression of the innocent cries to heaven for vengeance. W.

VER. 18. *Gate*. Sept. "city." Chal. "within the gate," where business was transacted.

VER. 19. *Place*, while Samuel retired, for a while, to his own house. He sends Saul to the assembly, (C.) where he would meet him to dine. H.—*Heart*, or desirest to know. M.

VER. 20. *Best*. The regal power, which all desired. Heb. "to or on whom is all the desire of Israel?"

VER. 21. *Jemini*, or Benjamin, which was always one of the smallest tribes, and since the unfortunate war still more reduced; so that none of the other

tribes could well take umbrage, or be filled with jealousy, when they saw a king selected from it.—*Last*. Though all were equally noble, yet some families were more numerous, possessed greater riches, or had filled the posts of honour more frequently than others. Nothing can be more charming than the modesty of Saul on this occasion. C.—Happy would he have been had he continued always to cherish the like sentiments. H.

VER. 22. *At the head*. Sept. "among the first of those . . . seventy men," which number Josephus also has, instead of thirty.

VER. 24. *Shoulder*. It was the left, (M.) as the right shoulder belonged to the priest, and laymen were not allowed to taste of it after it had been offered in sacrifice. Lev. vii. 32. Some suppose that Samuel had this right shoulder for his portion. But he was not a priest. C.—This part was assigned to the most eminent man at table; and Josephus calls it "the royal portion." M.—Heb. "the shoulder, and what was upon it, (or he held it up,) and set it (the whole quarter) before Saul." Aquila, &c. translate "the thigh," *left* or *reserved*. Sept. "laid by." It was then the fashion to place large pieces of meat before those who were to be most honoured. Gen. xviii. 6. Homer, &c.—*People*. Heb. "till now it has been kept for thee, I said, I have invited the people." He insinuates that he knew of his coming, though it seemed so accidental, even when he invited the company. Sept. "eat, for it is placed before thee, as a memorial, by the people, cut it in pieces." H.

VER. 25. *House*, probably giving him some instructions respecting his future dignity.—*And he*, &c. This seems to be a second translation of the former sentence, taken from the Sept. It is omitted in several Latin MSS. C.—Sept. "and he went down from the Bama (perhaps "the steps" or high place, where the sacrifice and feast had been celebrated) into the city; and they made a bed for Saul on the house top; and he lay down, (26) and when the day dawned, Samuel," &c. The roofs are flat in those countries, and such an airy situation would be most agreeable in such hot climates. H.

VER. 27. *Before us, and*. Heb. ("and he passed on,") agreeably to his master's order. H.

CHAP. X. VER. 1. *Vial*, in the form of a *lentil*. Plin. xviii. 12.—*Oil*. This anointing seems to have been peculiar to the kings, priests, and prophets of the Hebrews, who prefigured Jesus, the great anointed of God. S. Aug. in Psal. xlv. The custom was very ancient. Judg. ix. 8. It is thought that those kings who succeeded their fathers by their birthright, and without opposition, did not receive any unction. C.—But the silence of Scripture is no proof on this head,

hold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

2 When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith: What shall I do for my son?

3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

5 After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

6 And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

7 When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

8 And thou shalt go down before me to Galgal, (for I will come down to thee,) that thou mayest offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, ^atill I come to thee, and I will show thee what thou art to do.

9 So when he had turned his back to go from Samuel,

^a Infra, xiii. 8.

and the Fathers seem to be convinced that the custom subsisted till Christ appeared. S. Just. Dial. &c. H.—The ceremony has been preserved, with respect to Christian kings, who, according to Innocent I., should be anointed on the shoulders and arms, while prelates receive the unction on the head.—*Kissed him*, out of respect. Psal. ii. 12. C.—*Behold*. Heb. "Is it not because?" &c. H.—*And thou . . . prince*. All this is wanting in the Heb. &c. But it is conformable to the Vat. Sept. (C.); the Alex. has, "to be prince over his people, over Israel? and thou shalt rule over the people of the Lord, and shalt save it from its enemies around;" as we have explained. Chap. ix. 16. H.—Saul was anointed with a small vessel, to signify that his kingdom should not subsist long; and with oil, to remind him of mercy, light, and health to his people. S. Greg. W.

VER. 2. *Rachel*, near Bethlehem. Gen. xxxv. 16.—*South*. Sept. or "mid-day." Heb. *Tsoltsale*, is very obscure. Some take it for a proper name. C.—Prot. "at Zelzah." Others, for some musical instrument, as if these travellers were "dancing," as the Sept. insinuate, and playing on musical instruments, like the prophets, ver. 5. It does not appear how Saul would come near Bethlehem, in his journey from Ramatha to Gabaa, unless Ramatha lay more to the south than it is represented, which it could not do, being in the tribe of Ephraim; so that we might translate the Heb. "Thou wilt find two men of Zelzelach, a place near the tomb of Rachel, on the borders of Benjamin, and they," &c.

VER. 3. *Thabor*, very distant from the famous mountain (C.) in Zabulon. M.—*Bethel*. Where there was at that time an altar of God; it being one of the places where Samuel judged Israel, (Ch.) and which had always been considered as a place of devotion, since Jacob had his vision. Gen. xxviii. 19. It lay to the east of Gabaa, so that Saul might easily meet these pilgrims. C.—*Wine*, for libations, as the other things were for a sacrifice and feast, as well as for presents to the officiating priests.

VER. 5. *The hill of God*. Gabaa, in which there was also at that time a high place or altar. Ch.—*Prophets*. These were men whose office it was to sing hymns and praises to God: for such in holy writ are called *prophets*, and their singing praises to God is called *prophesying*. See 1 Par. alias 1 Chron. xv. 22, and xxv. 1. Now there were in those days colleges, or schools for training up these prophets; and it seems there was one of these schools at this *hill of God*; and another at Naioth in Ramatha. See 1 Sam. xix. 20, 21, &c. Ch.

VER. 6. *Spirit of piety* M.—*Man*. Thou shalt act and entertain senti-

God gave unto him another heart, and all these things came to pass that day.

10 And they came to the foresaid hill, and behold a company of prophets met him: and the Spirit of the Lord came upon him, and he prophesied in the midst of them.

11 And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? *is* Saul also among the prophets?

12 And one answered another, saying: And who is their father? therefore it became a proverb: ^bIs Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said to him, and to his servant. Whither went you? They answered: To seek the asses: and not finding them, we went to Samuel.

15 And his uncle said to him: Tell me what Samuel said to thee.

16 And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

17 And Samuel called together the people to the Lord in Maspha:

18 And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

19 But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations. and you have said: ^cNay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

20 And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

^b Infra, xix. 24.—^c Supra, viii. 19.

ments worthy of a great prince, (C.) and be no longer employed in rustic works. M.

VER. 8. *Galgal*. Here also by dispensation was an altar of God. Ch.—*Te do*. Saul went thither after the victory which he had obtained over the Ammonites, when he was confirmed in his dignity. Chap. xi. 14. But the mention of seven days seems to indicate that Samuel is here speaking of that event, when the war against the Philistines was at hand, and Saul neglected to wait the appointed term before he ventured to offer sacrifice. Chap. xiii. 8. C.—Others translate, "I will be at Galgal with thee, and we will offer sacrifices for seven days." C.—Prot. "I will come down to thee to offer burnt-offerings," &c., which is conformable to the Sept. Indeed Saul was probably blamed for offering the victims himself. H.—Obedience was enjoined him to try his humility. S. Greg. W.

VER. 11. *Prophets*. This proverb received a fresh confirmation, when Saul was going to seize David, and was forced by the Spirit to join with the college of prophets in singing God's praises. Chap. xix. ult. H.

VER. 12. *Their father*. That is, their teacher or superior. As much as to say, Who could bring about such a wonderful change as to make Saul a prophet? (Ch.) but the Lord, whose *Spirit breatheth where he will*. John iii. 8. H.—Sept. "Who is his father? is it not Cis?" The spirit of prophecy is a gift of God, not of parents. M.—But a prophet is not without honour, save in his own country. Matt. xiii. 57. H.

VER. 13. *Place*. Returning to his father's house, after the Spirit had ceased to inspire him, and the prophets had retired home. His relations, suspecting something more than common had been revealed to Saul by Samuel, began to ask him questions: but he had the prudence to keep (C.) his secret to himself, either in obedience to Samuel's injunction, when he sent the servant before, (H.) or out of humility, (M.) or to prevent the dangers of envy from his own kindred. Josephus.

VER. 17. *Lord*, who always presided over such assemblies. This was convened to elect a king, whom God pointed out by lots. C.—Adrichomius says Maspha was only three hours' walk from Cariathiarim. M.

VER. 19. *Families*. Lots were first drawn to determine the tribe, then to find out which of the great families, and which house, was to give a king to Israel. H.—See Jos. vii. 14. M.—God was pleased thus to convince them that the election proceeded from him. S. Greg. W.

21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul, the son of Cis. They sought him therefore, and he was not found.

22 And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home.

23 And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

24 And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel sent away all the people, every one to his own house.

26 Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

27 But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents; but he dissembled as though he heard not.

CHAP. XI.

Saul defeateth the Ammonites, and delivereth Jabes Galaad.

AND *it came to pass about a month after this, that Naas, the Ammonite, came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee.

2 And Naas, the Ammonite, answered them: On this condition will I make a covenant with you, that I may

* A. M. 2909.

VER. 21. *Metri.* We find none of this name, 1 Par. viii. 1. It is probably a title which some of the great patriarchs of Benjamin had acquired by shooting, as Metri means "an archer or bowman." C.

VER. 22. *Home.* Heb. "he hath hidden himself among the stuff," (H.) instruments, or baggage, at Masphath. He acted thus out of modesty, judging himself unfit for the exalted dignity, (C.) and showed that he did not seek for it. M.

VER. 23. *Upward.* God condescended to gratify the desires of the people, who chiefly regarded the stature and corporal qualifications of their king.

VER. 25. *Before the Lord.* It seems that the ark was therefore present. This record of Samuel is lost, so that we cannot determine what laws he prescribed on this occasion. C.—Josephus (vi. 5) says that he wrote and read in the hearing of all, and in the presence of the king, what evils would ensue under the regal government; and deposited the writing in the tabernacle, that the truth of the prediction might be ascertained. But the prophet would also take a copy of the law of the kingdom, prescribed by Moses, (Deut. xvii.,) and deliver it to Saul, that he might make it the rule of his conduct, and not imitate the wicked customs of tyrants. H.

VER. 26. *Touched;* to consider the appointment of Saul as his act. Afterwards they retired home, and the new king returned to his wonted occupations. The army here denotes part of the assembly, as the young men came with their leaders ready, if called, to march to battle. Exod. vi. 26; Deut. xx. 9. C.

VER. 27. *Belial;* seditious men, perhaps of the tribe of Ephraim, (Judg. xii.,) or of Juda, to whom the regal power seemed to belong. Gen. xlix. Salien.—*Presents,* in testimony of their submission. See Judg. iii. 15; 3 Kings iv. 21. C.—*Not.* He knew that the throne is established by mercy. Prov. xx. 28. Hence he chose to pardon these discontented people after he had obtained the victory, and was even solicited to make an example of them. Salien, A. 2962. M.

CHAP. XI. VER. 1. *After this.* So far is omitted in the Heb., &c., but we find it in most editions of the Sept. and in Josephus. C.—*Fight.* He had threatened an invasion before, and had perhaps (H.) attacked some of the tribes on the east side of the Jordan; and treated them with the same cruelty as he intended for those of Jabes, which was a city of the first consequence. Josephus, vi. 5.—*Naas,* "a serpent." There was a king of this country of the same name in the days of David. The people had been quiet since Jephthah had made such havoc among them, about ninety years before. Judg. xi. C.—*Covenant.* They were willing to

pluck out all your right eyes, and make you a reproach in all Israel.

3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

4 The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

6 And the Spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel, by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

8 And he numbered them in Bezek: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To-morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes, and they were glad.

10 And they said: In the morning we will come out to you: and you shall do what you please with us.

11 And it came to pass, when the morrow was come, that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he

pay him tribute. But it seems they had offered him some insult, which made the king resolve to punish them more severely.

VER. 2. *Eyes:* strange proposal! He would not render them quite blind, that he might not be deprived of their service. But he wished to render them unfit for war, (C.) as the buckler covers the left eye (Josephus); and people who shoot with bow and arrow keep it closed. C.

VER. 4. *Of Saul.* Sept. "to Saul," which may remove the surprise of Abulensis, that the king is not mentioned. Salien.—Saul was absent at the time, so that they made known the threatening danger to the people.

VER. 5. *Field.* So David fed sheep even after he was anointed king. The ancients had very different sentiments of royalty from what we have. Their kings and great men did not esteem it beneath them to cultivate the earth.

VER. 6. *Spirit of fortitude, prudence, and zeal.* H.

VER. 7. *Oxen,* with which he had been ploughing.—*Pieces.* Heb. does not say that he sent them; and Josephus intimates that he only "hamstrung them, and sent messengers," &c. H.—But such actions are far more impressive than words. See Judg. xix. 29; Acts xxi. 10, &c. C.—*Samuel.* Saul adds the name of the prophet, as the people had still great confidence in him, and he always acted as God's envoy. H.—*Oxen.* He does not threaten a capital punishment, but insinuates that both duty and interest requires the presence of all. Salien.—*Of the Lord;* that is, a great fear (C.): or God moved the people to show a ready obedience and reverence to their king's commands.

VER. 8. *Bezek,* where Adonibezec had reigned, (Judg. i. M.) near the place where they crossed the Jordan, a little below Scythopolis, to go to Jabes, which was about thirty miles distant. C.

VER. 9. *Hot.* Josephus says, Saul, "being seized with the Divine spirit ordered them to inform the citizens of Jabes that he would come to their assistance on the third day, and rout the enemy before the sun arose." But the message of which the Scripture here speaks (H.) was sent from Bezek. Saul, in effect, came upon the Ammonites unawares before it was light, gained a complete victory, (C.) and then pursued the fugitives till noon.

VER. 10. *To you, Naas,* (H.) which they speak in irony, and that the enemy may be off his guard. C.

VER. 11. *Camp.* It was not then customary to throw up any fortifications but only to place sentinels in all the avenues.—*Watch,* which ended at sunrise. C.

slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

12 And the people said to Samuel: "Who is he that said: Shall Saul reign over us? Bring the men, and we will kill them.

13 And Saul said: No man shall be killed this day: because the Lord this day hath wrought salvation in Israel:

14 And Samuel said to the people: Come, and let us go to Galgal, and let us renew the kingdom there.

15 And all the people went to Galgal, and there they made Saul king, before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

CHAP. XII.

Samuel's integrity is acknowledged. God showeth, by a sign from heaven, that they had done ill in asking for a king.

AND^b Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

2 And now the king goeth before you: but I am old and grey-headed: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

3 "Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken aught at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

6 And Samuel said to the people: *It is* the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt.

7 Now, therefore, stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shown to you, and to your fathers:

8 "How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place.

9 And they forgot the Lord their God, "and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

11 "And the Lord sent Jerobaal, and Baan, and Jephthe, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

12 But seeing that Naas, king of the children of Ammon, was come against you, you said to me: "Nay, but a king shall reign over us: whereas the Lord your God was your king.

13 Now, therefore, your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

16 Now then stand, and see this great thing which the Lord will do in your sight.

17 Is it not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain: and you shall know, and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

18 And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die.

^a Wisd. x. 27.—^b A. M. 2909.—^c Eccli. xlv. 22.—^d Gen. xlv. 5.

^e Judg. iv. 2.—^f Judg. vi. 14.—^g Supra, viii. 19, and x. 19.

VER. 12. *Them.* It seems there were but few discontented persons. Salien.—They address themselves to *Samuel*, who they knew had not regarded their request of a king with approbation, as if to give him a little mortification. But he makes a proposal of confirming the election with still greater solemnity, if they persevered in their resolution, (H.) as he intimated they might still recede, (C.) and be content with the former mode of government, as being far better. H.

VER. 15. *They made.* Sept. "and there (again the prophet; Josephus) Samuel anointed Saul king."

CHAP. XII. VER. 1. *You.* He speaks with the authority of a prophet, (C.) and takes this opportunity to draw from the whole people a confession of his integrity, that the kings might follow the pattern which he had set them. H.

VER. 2. *Goeth*, as your leader, according to your request. I am like a private man, (C.) willing to submit to his and the people's judgment, (H.) though it could not be required. M.—*Grey-headed.* This he might be at the age of sixty, which most chronologers allow him, (H.) as he had been at the head of affairs from his early years, in most difficult times. T.

VER. 3. *Anointed*, "Christ," as the anointing of kings prefigured that of the *Messias*, which, in Hebrew, has the same import as the word *χριστος* has in Greek. C.—*Wronged.* Lit. "by calumny," or by any other mode of oppression. H.—*Despise.* Heb. "hide my eyes," through confusion. C.—Prot. "to blind my eyes therewith." H.—Sept. have read *nālim*, "shoes," instead of *ālim*. C.—"Have I taken from the hand of any one a present, to render me favourable, so much as a shoe (*upodēma*, or latchet)? answer against me," &c. H.

VER. 6. *Made*, and appointed them to rule the people. Jer. xxxvii. 15. Le Clerc.—*Egypt.* Sept. add, "is witness;" and some Latin copies have, "is present." C.

VER. 7. *Stand up*, like people cited to the bar. Having undergone his own trial with applause, Samuel shows that the people will not come off so well at the tribunal of God, whom they had treated with greater disrespect, injustice, and ingratitude than they had himself, as he convinced them by an astonishing and terrible storm. H.—*Kindness.* Sept. "justice," as the same Heb. word implies both. God had treated his people with mercy and with justice (C.) alternately. H.

VER. 11. *Jerobaal and Badan.* That is, Gedeon and Samson, called here Badan or Bedan, because he was of Dan. Ch., Chald., &c. W.—Others think that Jair, (Judg. x. 3. Junius, Usher,) or, according to the Sept. "Barac," are designated. Jair was a descendant of one Bedan, 1 Par. ii. 21. C.—But we do not read that Jair performed any great exploit. H.—*Samuel.* He speaks of himself as of any other man: as the interests of God were not to be betrayed by an unseasonable modesty. C.—Josephus only specifies Jephthe and Gedeon. H.

VER. 13. *Desired.* S. Aug. (in Psal. li.) considers this as a kind of sarcasm. C.—You will see what advantages you will derive from your choice. M.

VER. 14. *Of the Lord*, causing him to look upon you and treat you with indignation. C.—Sept. "and do not contend with the mouth," or against the orders of the Lord, which cannot fail to excite his displeasure. M.

VER. 17. *Wheat-harvest.* At which time of the year it never thunders or rains in those countries. Ch.—The wheat-harvest is towards the end of June. The usual seasons for rain are only spring and autumn. S. Jerom in Amos iv. 7, &c.—*Thunder.* Lit. "voices." Psal. xvii. 14. C.—See. Being fully convinced by the miracle, which declares the will of God in the clearest manner.

VER. 19. *And Samuel*, at whose prayer the Lord had sent such a storm, lest he should punish them as they deserved. But the prophet alleviates their fears.

for we have added to all our sins this evil, to ask for a king.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

21 And turn not aside after vain things, which shall never profit you, nor deliver you, because they are vain.

22 And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

23 And far from me be this sin against the Lord, that I should cease to pray for you: and I will teach you the good and right way.

24 Therefore fear the Lord, and serve him in truth, and with your whole heart, for you have seen the great works which he hath done among you.

25 But if you will still do wickedly: both you and your king shall perish together.

CHAP. XIII.

The war between Saul and the Philistines. The distress of the Israelites. Saul offereth sacrifice before the coming of Samuel: for which he is reprov'd.

SAUL^a was a child of one year when he began to reign, and he reigned two years over Israel.

2 And Saul chose him three thousand men of Israel: and two thousand were with Saul in Machmas, and in Mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin: and the rest of the people he sent back every man to their dwellings.

3 And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear.

^a A. M. 2911, A. C. 1093.

and teaches them to refrain from idolatry, and he will still continue to perform his duty in praying for them, and giving them good advice. Salien.

VER. 20. *Following*, as that would imply despair. To come boldly before him would argue presumption. Therefore S. Mary Magdalene keeps at the feet of Jesus Christ. W.

VER. 21. *Vain* and wicked idols. Heb. *then*, full of "confusion" and disorder.

VER. 22. *Sake*. This motive often proved the salvation of Israel. Exod. xxxii. 12. The Scriptures wholly tend to impress upon our minds a sense of our own weakness, and of God's infinite glory and perfection. C.

VER. 23. *The Lord*. For a pastor to neglect instruction is not only detrimental to the people, but injurious to God. H.—*Way*. None contributed more than Samuel to keep the people within due bounds during the reign of Saul. C.

VER. 25. *Together*. Sept. "shall be rejected." Saul soon experienced the effect of this prophetic menace; and the Jews were, at last, also cast away. H.

CHAP. XIII. VER. 1. *Of one year*. That is, he was good, and like an innocent child, and for two years continued in that innocence. Ch. S. Greg. W.—*Israel*. This verse is omitted in some copies of the Sept. It is extremely difficult to explain. Some translate Heb. "Saul was as a son of one year old," &c. Sym. Others, "Saul begot a son the first year of his reign," (Raban,) Isboeth, who was forty years old when his father died, after governing all that while. Serar.—Syr. and Arab. "In the first or second year of the reign of Saul... he chose," &c. Hardouin supposes that the people dated their years by his reign only so long. Some think that the Heb. is imperfect; and an ancient interpreter has, "Saul was thirty years old when he began," &c. C.—The Rabbin and many commentators assert that the reign of Saul lasted only two years. T.—But some of them explain this as if he reigned alone only that term before he was rejected, when he could only be regarded as an usurper. Others, that he obtained the whole power for two years after the death of Samuel. C.—Perhaps the first translation, though somewhat mystical, may be the most literal, showing that for one year Saul continued to act with the most engaging affability and moderation. But in the second he threw off the yoke, and was, in his turn, rejected by the Lord, as we shall soon behold. H.

VER. 3. *Land*. As soon as the next cities had heard the alarm they sounded the trumpet, and so the news was conveyed to the most distant parts in a short time. Judg. iii. 27.—*Hebrews*. Probably those "on the other side" the Jordan, who presently came to the assistance of their brethren, ver. 7. Osiander.—It might also be the usual beginning of a proclamation. See Dan. iii. 4. M.

VER. 4. *Courage*. Heb. "and Israel was in abomination (stinking) with the Philistines." See Exod. v. 21. C.—Sept. "despised as nothing the strangers."

4 And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

5 The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the sea-shore for number. And going up they camped in Machmas, at the east of Bethaven.

6 And when the men of Israel saw that they were straitened, (for the people were distressed,) they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

7 And *some* of the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

8 And he waited seven days, according to the appointment of Samuel, and Samuel came not to Galgal, and the people slept away from him.

9 Then Saul said: Bring me the holocaust, and the peace-offerings. And he offered the holocaust.

10 And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him.

11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slept from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

12 I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face

^b Supra, x. 8.

Were should be omitted, as the verb is active, *clamavit*, in the Vulg. and Sep., though the Prot. have "were called," &c. They shouted with alacrity that Saul would lead them on to battle. H.—Osiander thinks that they "exclaimed against him," for engaging them in this new war.

VER. 5. *Chariots*. This number seems almost incredible, as the Philistines were but a contemptible nation, compared with various others which never brought so many chariots into the field. Hence the Syr. and Arab. read "three thousand;" and it is supposed that the Heb. has *in*, at the end of *seloss*, redundant. Bochart, Capel, &c. The number of horsemen would otherwise bear no proportion with the chariots.—*Number*. Josephus specifies "three hundred thousand infantry." H.—*Bethaven*. Many copies of the Sept. read "Bethoron," more probably, as Bethel must have been on the east of Machmas, which lay north of Gabaa, chap. xiv. 5, (C.) "over against Bethoron on the south." Grabe. H.—Heb. also, "having Bethaven on the east."—This is not contrary to chap. vii. 13, as the Philistines had been quiet for a long time. Heb. *alom*, properly denotes the term of a jubilee, or fifty years. D.

VER. 6. *Straitened*, the people from the northern provinces, and provisions being cut off, by the immense army of the Philistines. C.—Providence was pleased to convince the people that, though they had been able to muster so large a force against the Ammonites at so short a warning, they must not depend on the efforts of their new king. H.—He suffered many of the army to retire, as he sent away most of Gedeon's soldiers, that the whole glory of the victory might be attributed to him. Salien.—*Dens*. So the Chal. Some explain the Heb. "high places (H.) or towers." C.—Sept. "ditches or holes." M.—*Βοθροις*. In that country there are many spacious caverns. Chap. xxiv.; Jos. x. H.

VER. 7. *Hebrews*. Sept. "the people, who came over (the river), crossed the Jordan." H.—Heb. "the Hebrews passed over the Jordan, the land of," &c. C.—*Afraid*. Sept. in a sort of "ecstasy" of fear.

VER. 8. *Of Samuel*. Yet the prophet condemns his proceedings, either because he did not wait till the expiration of the seventh day, (C. S. Ignatius, &c. Salien.) or because he ventured to offer sacrifice himself. Lyra, after Sulp. Severus, &c. H. W.—He had, however, the high priest with him (chap. xiv. 3); so that he might have performed this sacred function, at the request of Saul; and we do not find that the latter is accused of sacrilege. Salien.—"With a trembling heart, we must consider how he was rejected for neglecting to wait so short a time," (S. Greg.) when the circumstances seemed to plead so strongly in his favour. How impenetrable are the judgments of God! and how punctually does he require his orders to be obeyed! C.

VER. 12. *Lord, by sacrifices.—Holocaust*. Heb. "I forced myself therefore," &c. It is asked whether Saul offered sacrifice, or caused it to be offered by

of the Lord. Forced by necessity, I offered the holocaust.

13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever:

14 But thy kingdom shall not continue. *The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: But the Philistines encamped in Machmas.

17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual.

18 And another went by the way of Bethoron, and the third turned to the way of the border, above the valley of Seboim towards the desert.

19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

20 So all Israel went down to the Philistines, to sharpen every man his plough-share, and his spade, and his axe, and his rake.

21 So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.

* Acts xiii. 22.

22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the army of the Philistines went out in order to advance further in Machmas.

CHAP. XIV.

Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.

NOW it came to pass one day that Jonathan, the son of Saul, said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

2 And Saul abode in the uttermost part of Gabaa, under the pomegranate tree, which was in Magron: and the people with him were about six hundred men.

3 And Achias, the son of Achitob, brother of Ichabod, the son of Phinees, the son of Heli, the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

4 Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

5 One rock stood out toward the north, over against Machmas, and the other to the south, over against Gabaa.

6 And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us: because it is easy for the Lord to save either by many, or by few.

7 And his armour-bearer said to him: Do all that

b Supra, iv. 21.

the priests. The text seems to assert that he did it himself. Samuel and David did the like; and we read that Solomon ascended to the brazen altar, at Gabaon, for the same purpose. 2 Par. i. 5. If it was lawful to erect altars out of the tabernacle, notwithstanding the Divine prohibition, why might not individuals also offer sacrifice on certain solemn occasions? The Hebrew kings seem to have exercised some of the sacerdotal functions, particularly before the building of the temple; for afterwards we find one of their kings severely punished for presuming to offer incense. 4 Kings xv. 5. C.—Yet the proofs that they ever lawfully offered sacrifice, are not very satisfactory, as, in the Scripture language, a person is often said to do what he enjoins another to perform on his account; and if some prophets have acted in the character of priests, by Divine dispensation, we need not extend the privilege to all who have dared to assume the like prerogative. H. VER. 13. *Ever*. He foresaw this want of obedience, and therefore promised the sceptre to Juda. Gen. xlix. M.—God's foresight of sin, and pre-ordination to punish it, does not take away free-will nor the possibility of a reward. S. Aug. W.

VER. 14. *Continue long*. This seems to have been a threat which Saul might still have escaped, if he had not proved disobedient again. S. Greg. says, "he might have been loosed from the bonds of his former disobedience:" *prioris inobedientiæ nexus enodaret*. The second rebellion caused him to be entirely rejected, and the prophet was ordered to go and anoint David. Chap. xv. Salien.

VER. 15. *Samuel*. Piscator suspects that we ought to read *Saul*, as no mention is made of the prophet in the sequel of this war, and he is never consulted. C.—Josephus says he returned home. H.—But all the versions are conformable to the text: and Samuel went with the king and his 600 soldiers to Gabaa, (C.) that he might not appear to retain any ill-will towards Saul, and that his followers might not be quite dispirited, as they knew that he had the thunderbolts of heaven in his hand; and if he was with them, they had nothing to fear from the myriads of their opponents. Salien.—*And the . . . Benjamin*. All this is omitted in Heb., Chal., and in many Greek and Latin copies. C.—It is found in the Alex. and Vat. Sept.—*In the hill*, is a translation of *Gabaa*, which alone occurs in those editions. H.

VER. 18. *Bethoron*, the lower, to the north-west of Gabaa.—*Seboim* was one of the cities which perished along with Sodom. C.

VER. 19. *Smith*. The Philistines had taken these precautions before Samuel

gained the victory over them, and he consented that the people should employ the Philistines as before, when he made peace with them (Salien); or they had again begun to get the upper hand at the beginning of Saul's reign, as the Israelites had been long in the enjoyment of peace, and negligent. T.

VER. 20. *All Israel*, whom the Philistines had conquered, particularly the neighbouring tribes. C.—*Share*. Sept., Syr., &c., "scythe," or "sickle for corn;" *θεριστήριον*. H.—The original term, *merssoth*, may signify all sorts of implements. —*Spade*. Heb. is supposed to mean, "a coulter." Sept. "instrument," which the prophets often say will be turned into a sword in times of war. Joel iii. 15; Mic. iv. 3.—*Rake*. The same general term is used in Heb. as was before translated a *plough-share*. Sept. have "scythe;" *δρεπανον*. C.

VER. 21. *Mended*, by the Philistines. H.—The Heb. is variously translated. "Their implements were like saws; or, they had a file to sharpen the," &c. C. —Sept. "and the fruits were ready to be gathered. But the vessels (instruments for labour) were three sicles for a tooth, and the same price (or station, *υποστασις*, a word used ver. 23, in the latter sense) for an axe or a scythe." H.

VER. 23. *Further*. Heb. "went out to the passage, (H.) or defile, of Machmas," leading to Gabaa. C.—Sept. "and there came out of the station of the strangers, to the other side (or beyond) Machmas," where they had been fixed. Chap. vi. 11, 16. H.

CHAP. XIV. VER. 1. *Day*, while it was yet dark. Josephus.—This action would seem rash, and contrary to military discipline, which requires that the general should be apprized of any hazardous enterprise. C.—But it is thought that Jonathan was directed by God, who granted him success. A. Lapide.

VER. 2. *Magron*, a village between Gabaa and Machmas. Isa. x. 28. Heb. reads "Remmon," which means "a pomegranate tree," and denotes a famous impregnable rock, with extensive caverns, where an equal number of men had formerly saved themselves. Judg. xx. 47. C. T. M.

VER. 3. *Ephod*; or was high priest, ver. 18. Achias is called Achimelech, chap. xxii. 9. C.—He had succeeded his father, Achitob, in the beginning of Saul's reign, after the former had held the dignity twenty-two years. Salien, A. 2902.

VER. 6. *It may*. Lit. "if perchance." H.—This does not express any doubt. The hero found himself impelled to undertake this work, but he knew not by what means God would crown it with success. He therefore prays to him in this manner, as Abraham's servant had done. Gen. xxiv. 12. C.—*Few*. These words

pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

9 If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

10 But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

11 So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

12 And the men of the garrison spoke to Jonathan, and to his armour-bearer, and said: Come up to us, and we will show you a thing. And Jonathan said to his armour-bearer: Let us go up, follow me:^a for the Lord hath delivered them into the hands of Israel.

13 And Jonathan went up creeping on his hands and feet, and his armour-bearer after him. And some fell before Jonathan, others his armour-bearer slew as he followed him.

14 And the first slaughter which Jonathan and his armour-bearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

15 And there was a miracle in the camp, in the fields: and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin, looked, and behold a multitude overthrown, and fleeing this way and that.

17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armour-bearer were not there.

18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

^a 1 Mac. iv. 30.

are often repeated, (2 Par. xiv. 11; 1 Mac. iii. 18,) and were verified, chap. xvii. 47; Judg. vii. 4. M.

VER. 10. *This shall be a sign.* It is likely Jonathan was instructed by Divine inspiration to make choice of this sign; otherwise, the observation of omens is superstitious and sinful. Ch. M. W.

VER. 11. *Philistines*, probably on the northern rock, as they afterwards climbed up that on the south, (C.) where they had not been discovered. Salien.

VER. 14. *Day.* Louis de Dieu rejects all the other versions, and would translate the Heb. "in almost the half of the length of a furrow, and in the breadth which is between two furrows in a field," so that the enemy would be very close together. Lit. "almost in the half of a furrow of a yoke of the field," which seems rather to be understood of the length, (C.) if indeed it have any meaning. Prot. are forced to help out the text: "within as it were a half acre of land, which a yoke of oxen might plough." H.—But a whole acre was the usual allowance. M.

VER. 15. *Miracle.* Heb. *erde*, "consternation or trembling," a panic fear, as the Philistines imagined that all the army of Israel had got into the camp.

VER. 16. *Gabaa*, where they were stationed to observe the enemies' motions, and to give notice of them to Saul, at Remmon, ver. 2. C.—*Overthrown.* Heb. "melted down, (without courage,) and they went crushing" one another in the narrow passes, (H.) and turning their arms against all they met. Josephus.

VER. 17. *Were not.* Heb. "when they had numbered, behold Jonathan, &c. not" in the number. H.

VER. 18. *Ark.* Sept. "the ephod." Kimchi, &c.—How the oracle was given is uncertain. M.

VER. 19. *Hand.* He prayed with his hands extended. Saul believed that God had sufficiently intimated his will, by affording such a favourable opportunity.

19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

20 Then Saul, and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

21 Moreover, the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

22 And all the Israelites that had hid themselves in Mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

24 And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food.

25 And all the common people came into a forest, in which there was honey upon the ground.

26 And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

27 But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honey-comb: and he carried his hand to his mouth, and his eyes were enlightened.

28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

29 And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

30 How much more if the people had eaten of the prey

M.—Saul did not wait for God's answer, and therefore had nearly lost his son by a rash vow, and by too eager zeal. W.

VER. 21. *Before*; that is, for some time, as slaves. M.—Having retired to their camp, to avoid the plunderers, (C.) they rose upon their oppressors. M.—*Camp.*—Heb. adds, "round about," as if they guarded the baggage, (Piscator,) or had retreated thither from the environs. C.

VER. 22. *And there, &c.* This is not found in Heb., &c., nor in many Latin copies. The Sept. specify the number, (ver. 24,) where it is not in the original. C.

VER. 23. *Bethaven.* They pursued the stragglers thither, as well as to Aialon, ver. 31. H.

VER. 24. *Together.* Which interpretation is more natural (C.) than the Prot. "were distressed, . . . for Saul had adjured," &c. H.—Sept. "And all the people was with Saul, about 10,000, and the war was spread through all the city in Mount Ephraim, and Saul was guilty of great ignorance that day, and he adjures (H. or cursed) the people," &c. He saw not that he was acting against his own interest. The sequel does not evince that God approved of his conduct. But the people were to be taught not to make light of oaths, nor to neglect the curses which their rulers should denounce. C.—*Food.* Lit. "bread," which comprises all sorts of food, honey, &c., (ver. 25. H.) but not drink, which might lawfully have been taken, as thirst is more difficult to bear. M.—Salien (A. 2964) defends the conduct of Saul, and condemns Jonathan.

VER. 25. *Ground.* Even still travellers perceive the smell of honey very frequently in that country. Maundrell.

VER. 27. *Enlightened.* Extreme hunger and fatigue hurt the eyes. Jer. xiv. 6. H.

VER. 29. *Land.* Chal. "the people of the land." M.—He speaks his sentiments freely. But we ought not to find fault, in public, with the conduct of the prince. C.

of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

31 So they smote that day the Philistines, from Machmas to Aialon. And the people were wearied exceedingly.

32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord, in eating with the blood. So all the people brought every man his ox with him till the night: and slew them there.

35 And Saul built an altar to the Lord: and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw near hither unto God.

37 And Saul consulted the Lord: Shall I pursue after the Philistines? wilt thou deliver them into the hands of Israel? And he answered him not that day.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath happened to-day.

39 As the Lord liveth, who is the Saviour of Israel, if it was done by Jonathan, my son, he shall surely die. In this none of the people gainsayed him.

40 And he said to all Israel: Be you on one side, and I, with Jonathan, my son, will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

41 And Saul said to the Lord: O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to-day: If this iniquity be in me, or in my son Jonathan, give a proof: or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped.

42 And Saul said: Cast lots between me, and Jonathan, my son. And Jonathan was taken.

43 And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I *must* die.

44 And Saul said: May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan.

45 And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? this must not be: As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die.

46 And Saul went back, and did not pursue after the Philistines: and the Philistines went to their own places.

47 And Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines: and whithersoever he turned himself, he overcame.

48 And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

49 And the sons of Saul, were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the first-born was Merob, and the name of the younger Michol.

50 And the name of Saul's wife was Achinoam, the daughter of Achimaas; and the name of the captain of his army was Abner, the son of Ner, the cousin-german of Saul.

51 For Cis was the father of Saul, and Ner, the father of Abner, was son of Abiel.

52 And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

CHAP. XV.

Saul is sent to destroy Amalec: he spareth their king and the best of their cattle: for which disobedience he is cast off by the Lord.

AND Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel: now there fore hearken thou unto the voice of the Lord:

VER. 31. *Aialon*, in the tribe of Dan. It might be about ten miles from Machmas.

VER. 32. *Blood*, contrary to a two-fold law. Gen. ix. 4; Lev. xvii. 14. The blood ought to have been carefully extracted and buried. C.—This was another bad effect of Saul's rash oath. W.

VER. 34. *With the blood*, as you have done. M.

VER. 35. *First*. Saul begins to exercise himself in acts of religion, which only belonged to a prophet, &c. He thought he might do so in quality of king, thus consecrating a monument of his victory to the God of armies. It was perhaps the very stone on which the oxen had been just before killed for the people. C.

VER. 36. *God*, to consult him, whether the enterprise met with his approbation. Saul is too eager to follow his own prudence. H.—He would not before wait for God's answer (ver. 19); now he can get none. W.

VER. 38. *Corners*, to the very last; or all the princes. Judg. xviii. 9.

VER. 39. *Gainsayed him*, out of respect. Saul gives another proof of his precipitation, in swearing; and the people, by this silence, acquiesce, not suspecting that Jonathan could have offended in what he had done. C.—One of them, at least, knew that he had transgressed the order of his father, ver. 28. But extreme necessity might plead his excuse. H.

VER. 41. *A sign (judicium)*; "pass sentence;" declare why, &c. H.—Heb. "give purity." Show who is innocent. C.—Sept. "give the proofs" by the *Thummin*, which they seem to have read. C.

VER. 42. *Jonathan was taken*. Though Jonathan was excused from sin, through ignorance of the prohibition, yet God was pleased on this occasion to let

the lot fall upon him, to show to all the great obligation of obedience to princes and parents, (Ch.) the sacred nature of an oath, and at the same time to give Saul a warning not to swear rashly. C.

VER. 44. *Die*. We may here admire the respect which the ancients had for an oath, without seeking for any modification; and the blindness of Saul, who condemns his son with as much haste as he had pronounced the curse, thinking thus to honour God. The thing surely required some deliberation, and he ought to have consulted the Lord about it. The action of Jonathan was not criminal, and the former silence of God did not prove that he deserved death. C.—If it had, the people would never have been able to have rescued him, no more than the unhappy Achan. Jos. vii. H.

VER. 45. *The people*, directed probably by the high priest, who pronounced the oath null. Salien.—*Ground*. He shall not be hurt. M.—*With God*. He has been visibly "the minister of God's mercy." Sept.—*Die*. They obtained his pardon. C.

VER. 47. *Soba*, in the north. M.—Rohob was the capital of another part of Celosyria. 1 Par. xviii. 3; 2 Kings x. 6.

VER. 48. *Amalec*. The particulars of this war will be given chap. xv., as it explains the cause of Saul's rejection, and David's advancement to the throne. Salien.

VER. 49. *Sons*, who accompanied Saul in his wars. Isboseth was too young. —*Jessui* is called Abinadab, 1 Par. viii. 33. C.

VER. 50. *Achinoam*. After he came to the throne he had Respha. 2 Kings iii. 7. M.

CHAP. XV VER. 1. *Lord*, in gratitude for so great an honour. H.

2 Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: "how he opposed them in the way when they came up out of Egypt.

3 Now therefore go, and smite Amalec, and utterly destroy all that he hath: spare him not, nor covet any thing that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

4 So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda.

5 And when Saul was come to the city of Amalec, he laid ambushes in the torrent.

6 And Saul said to the Cinite: Go, depart, and get ye down from Amalec: lest I destroy thee with him. For thou hast shown kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

7 And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt.

8 And he took Agag, the king of Amalec, alive: but all the common people he slew with the edge of the sword.

9 And Saul and the people spared Agag, and the best of the flocks of sheep, and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but every thing that was vile, and good for nothing, that they destroyed.

10 And the word of the Lord came to Samuel, saying:

11 It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night.

12 And when Samuel rose early, to go to Saul in the morning, it was told Samuel that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord, out of the choicest of the spoils, which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord.

14 And Samuel said: What meaneth then this bleat-

ing of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

15 And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds, that they might be sacrificed to the Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak.

17 And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel.

18 And the Lord sent thee on the way, and said Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.

19 Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?

20 And Saul said to Samuel: Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag, the king of Amalec, and Amalec I have slain.

21 But the people took of the spoils, sheep and oxen, as the first-fruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

22 And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams.

23 Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch, therefore, as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king.

24 And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord,

* Exod. xvii. 8.—b Eccli. iv. 17;

VER. 2. *Reckoned up.* God speaks in a human manner, as if he had been reading the history of ancient times. Exod. xvii. 14. M.—The Amalecites had treated Israel with inhumanity, above 400 years before. God's vengeance is often slow, but only so much the more terrible. C.—Heb. *pokthi*, I have visited, or will punish and remember.

VER. 3. *Destroy*, as a thing accursed. H.—*Child*. The great Master of life and death (who cuts off one half of mankind whilst they are children) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents, and that they might not live to follow the same wicked ways. But without such ordinance of God, it is not allowable in any wars, how just soever, to kill children. Ch.—The Israelites were now to execute God's orders with blind obedience, as he cannot be guilty of injustice.—*Nor covet his*, is omitted in Heb., &c. C.

VER. 4. *As lambs*. This comparison is very common. Isa. xl. 11; Ezec. xxxiv. 2. But many translate the Heb. "in Telaim." S. Jerom reads Heb. c, as, instead of b, in, with greater propriety. Sept. and Josephus, "in Galgal," which in effect would have been the most proper place for rendezvous. C.—*Footmen*. Est. Sept. "400,000 ranks or standards, (Josephus, men,) and Juda 30,000."

VER. 7. *Sur*. See Gen. ii. 11, and xvi. 7, and xxv. 18; Exod. xv. 22. M.—These people had occupied a great part of the country, from the Persian Gulf to Egypt. H.

VER. 9. *Garments*. Heb. is commonly rendered, "fatlings." Sept. "eat-

Osee vi. 6; Matt. ix. 13, and xii. 7.

ables." C.—Avarice seems to have actuated Saul, (Lyran,) or a false pity, (Josephus,) or a desire to grace his triumph, ver. 12. Glossa. M.

VER. 11. *Repenteth*. God cannot change: but he often acts exteriorly as one who repents. He alters his conduct when men prove rebellious. S. Justin, p. 22.—*Grieved*. Heb. "indignant." C.—He was sorry to think that Saul would now lose his temporal, and perhaps his eternal crown. Salien.

VER. 14. *Hear*, and which manifestly prove that God's order has not been put in execution. M.

VER. 15. *Thy God*. This was probably a falsehood, like the rest. Salien.

VER. 20. *Lord*. Sept. "of the people."

VER. 21. *First-fruits*, or the best.—*Slain*. Heb. "of the anathema."

VER. 22. *Rams*. Can God be pleased with victims which he has cursed? H. VER. 23. *Obey*. Heb. "Rebellion is the sin of divination or witchcraft, and resistance is iniquity, and the Theraphim." Sym. "the injustice of idols." Theraphim here designate idolatrous representations. Gen. xxxi. 19. By sacrifices we give our goods, or another's flesh is immolated (Mor. xxxiii. 10, D.); by obedience we give ourselves to God. S. Greg. W.

VER. 24. *Voice*: miserable excuse for a king, who ought to prevent the sins of his people! C.—Saul's transgression seems less than David's; but the one repents, and the other proudly defends what he had done. D.

VER. 25. *Bear*, or take away. Pardon my fault. Do not expose me in public.—*The Lord*, by offering sacrifices, ver. 31. C.

and the Lord hath rejected thee from being king over Israel.

27 And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said to him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.

29 But the Triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent.

30 Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord.

32 And Samuel said: Bring hither to me Agag, the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

33 And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha: but Saul went up to his house in Gabaa.

35 And Samuel saw Saul no more till the day of his death: nevertheless, Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

CHAP. XVI.

Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

AND the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai, the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will

^a Infra. xxviii. 17.—^b A. M. circiter 2934, A. C. 1070.—^c Psal. vii. 10.

VER. 30. *Israel.* He is wholly solicitous to shun disgrace in this world. H.—His confession was not actuated by such contrition as that he might deserve to hear, *the Lord has removed thy sin.* He begins by falsehood; continues making idle excuses, and throwing the blame on others, and concludes by showing that he is more concerned for what his subjects may think and do against him than for the displeasure of God. He boldly ventures to offer victims. But Samuel joins not with him in prayer, looking upon him as a person excommunicated; and he only attends that he may see the word of the Lord fulfilled, and Agag treated as he deserved. Salien, A. 2965.

VER. 32. *Trembling.* Heb. "and Agag came to him delicately." Sept. "trembling," (H.) or walking with a soft step, or "with bands or chains;" *madnuth.* See Pagnin. M.—*Manner.* Heb. "Surely the bitterness of death is past." I have obtained pardon from Saul. But the sense of the Vulg. seems preferable, as he must have perceived from the looks of the prophet that death was hanging over him. Hence others translate, "is pouring upon me," instead of, *is past.* Sept. "Is death thus bitter?" Chal. "I pray my Lord: the bitterness of death." H.—*O death! how bitter is the remembrance of thee to a man that hath peace in his possessions, &c.* Eccli. xli. 1.

VER. 33. *Pieces.* Josephus says, by the hand of others. M.—But zeal put the sword into his own hand; and he imitated the Levites and Phinees, (Exod. xxxii. 27,) to show Saul how preposterous had been his pity, when the Lord had spoken plainly. C.—*Lord,* as a sort of victim. Isa. xxxiv. 6. M.

VER. 35. *Saw Saul no more till the day of his death.* That is, he went no more to see him: he visited him no more. Ch.—He looked upon him as one who had lost the right to the kingdom, though he was suffered for a time to hold the reins of government, as a lieutenant to David. His spirit came to announce destruction to Saul, the night preceding the death of that unfortunate king. Chap. xxxviii. H.—*Repented.* God is said, improperly, to repent when he alters what he had appointed. S. Amb. de Noe, c. 4. W.

CHAP. XVI. VER. 1. *How long.* It seems his tears were not soon dried up,

hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

3 And thou shalt call Isai to the sacrifice, and I will show thee what thou art to do, and thou shalt anoint him whom I shall show to thee.

4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

5 And he said: *It is peaceable:* I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.

8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this.

9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

12 He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the

^d 2 Kings vii. 8; Psal. lxxvii. 70, and lxxxviii. 21; Acts vii. 46, and xiii. 22.

as he lamented the fall of one whom he had formerly so much admired, and perceived what evils would ensue. Salien.—He had hoped that the decree might have been revokable. But God now convinces him of the contrary, by ordering him to go and anoint a successor.

VER. 2. *Of the herd.* Heb. "a heifer in thy hand." H.—Females might be employed as peace-offerings. Lev. iii. 1.—*Lord.* This was one, though not the principal reason. No one doubted but that he might lawfully offer sacrifice, at a distance from the tabernacle, as he was guided by God. H.

VER. 3. *Sacrifice,* to partake of the feast, (M.) which must be consumed in two days, or thrown into the fire. Lev. vii. 16. C.

VER. 4. *Wondered.* Heb. "trembled," being full of consternation, (H.) as the prophet did not now stir much from home; and fearing lest he had some bad news to impart, or had incurred the king's displeasure, (C.) unless he came to punish some of the people at Bethlehem. M.

VER. 6. *Him.* Heb. "surely the Lord's anointed is in his presence." This he spoke by his own spirit, judging from the comeliness of Eliab. C.—But the beauty of Saul's body had concealed a deformed soul. H.

VER. 7. *Rejected,* or not chosen. M.—God had positively rejected this eldest son, as his pride seems to have been the greatest. Chap. xvii. 28. H.—*Heart.* This is one of God's perfections. Glorified saints see man's heart in his light for their own and our advantage, (S. Greg. Mor. xii. 11, S. Aug.) as the prophets have sometimes done. 3 Kings xiv. W.

VER. 10. *Seven.* David was absent. Isai had eight sons. Chap. xvii. 12 Yet only seven are mentioned, 1 Par. ii. 13. C.

VER. 11. *Young one, (parvulus,)* "a little one;" (H.) or the youngest, who might be about fifteen, (C.) or twenty-eight. Seder. Olam. 3. M.

VER. 12. *Ruddy,* like the spouse, Cant. v. 10. Some explain it of his hair.—*Behold.* Heb. "with the beauty of the eyes."

VER. 13. *Brethren.* Some say, without informing him, (C.) or them, (M.) what the unction meant. If he told the brothers, he would no doubt take the

Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And the servants of Saul said to him: Behold now an evil spirit from God troubleth thee.

16 Let our lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.

17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

19 Then Saul sent messengers to Isai, saying: Send me David, thy son, who is in the pastures.

20 And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David, his son, to Saul.

21 And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armour-bearer.

22 And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

CHAP. XVII.

War with the Philistines. Goliath challengeth Israel. He is slain by David.

NOW *the Philistines gathering together their troops to battle, assembled at Socho of Juda: and camped between Socho and Azeca, in the borders of Domim.

2 And Saul and the children of Israel being gathered together, came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a man base-born from the camp of the Philistines, named Goliath, of Geth, whose height was six cubits and a span:

5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armour-bearer went before him.

8 And standing, he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

9 If he be able to fight with me, and kill me, we will

* A. M. circiter 2942, A. C. 1062.

necessary precautions to keep it secret, as the whole family would have been in imminent danger if the transaction had come to the ears of Saul, ver. 2. Josephus says that Samuel only informed Isai in private: and David's brothers treat him with no peculiar distinction. Whence it is inferred that they had not been present when he was anointed. Some witnesses seem, however, to have been requisite, as the title of David to the regal dignity depended on this ceremony, and none were more interested than his own family to assert his pretensions. He now had a right to the kingdom, but not the possession; being like a son expecting his father's estate as his future right, of which, as yet, he cannot dispose. C.—*Came upon*, to make him prosper. M.—Heb. "came with prosperity;" (Sept.) "impetuosity." God endued him with all those graces which might render him fit to command. C.—So David prays himself, "with a princely spirit confirm me" (Psal. l. 14); or, *strengthen me with a perfect spirit*. H.—David received the spirit of fortitude and of prophecy, of which Saul had formerly had some experience, when he was first elevated to that high dignity. Chap. x. He was changed into a new man, and adorned with all that could render a king most glorious. Though he returned to his wonted occupations, the Spirit of the Lord enabled him to destroy wild beasts, as in play, (Eccli. xlvii. 3,) and to compose and sing many of those Divine canticles which we still admire. Salien, A. 2969. H.

VER. 14. *From the Lord*. An evil spirit, by Divine permission, and for his punishment, either possessed or obsessed him. Ch.—We no longer behold in Saul any generous sentiments. He falls a prey to melancholy, anger, suspicion, and cruelty. H.—S. Aug. and V. Bede suppose that the evil spirit troubled him by God's permission. W.

VER. 16. *Easily*. The effects which have been produced by music are truly surprising, if we may believe what the ancients have related. C.—But, in the present case, there was probably some miraculous interference. H.

VER. 18. *Him*. Some think that this took place before David's victory over Goliath; others believe that David was only made armour-bearer to Saul after that event. We must not disturb the order of the sacred historian without some cogent reason: and the courtiers might already have heard of David's prowess and virtue, of which he gave such evident proofs after he was confirmed by the Holy Spirit, ver. 13. C.

VER. 20. *Laden*. So Chal. M.—Lit. *plenum*, "full of." H.—Sept. "a gomor," which they seem to have read instead of the Heb. *chamor*, "an ass of bread," as Sosibius says, "he eats three asses' panniers of loaves." C.—Prot. supply "*laden*."

VER. 21. *Bearer*. This was an honourable office. H.

VER. 22. *Sight*. He had sent him back, as people of a melancholy temper are often hard to please (M.); and before David married Michol he did not remain with the king, but only came when his presence was deemed necessary. C.

VER. 23. *Departed from him*. Chased away by David's devotion. Ch.—

"The melody of David's harp, as some of the Fathers remark, represents that sweet and engaging demeanour which should distinguish the peaceful ministers of the gospel, . . . whether they strive to allay the rage, or dispel the fears of a troubled mind." Reeve.—Nothing can equal the Divine harmony of those sublime truths which are contained in the Psalms of David, and nothing can so powerfully contribute to drive away the spirit of pride from our hearts, and awaken them to the voice of heaven. S. Aug. H.

CHAP. XVII. VER. 1. *Battle*. They perhaps had heard of Saul's malady, (Salien,) and bore a constant hatred to the Israelites during his reign. Chap. xiv. 52.—*Azeca*, about fifteen miles south of Jerusalem.—*Domim*, or Phesdomim, 1 Par. xi. 13.

VER. 2. *Terebinth*. Heb. *ale*, "the oak." Aquila.

VER. 3. *Valley of the Terebinth*, which S. Jerom seems to call *Magala*, ver. 20.

VER. 4. *Base-born*. Heb. "of two sons," or of obscure origin. A. Lapide.—His parents are no where specified, as Arapha is not, as some pretend, the name of his mother, but denotes that he was of the race of the Raphaim. 2 Kings xxi. 16. Some translate, a man who challenges to fight a duel, or one who comes into the midst as "a champion," to decide the cause of all the rest. Sept. "A strong man went out from the station," &c. Chal. "There came out from among them, out of the camp of the Philistines, a man named Goliath." But many able interpreters adhere to the Vulg.—*Span*, about 12½ feet, so that he was taller than two common men. Those who call in question the existence of giants, will surely have nothing to object to this formal proof from Scripture. C.—The Vat. Sept. and Josephus read, however, "four cubits and a span," or near eight feet. Ken.—Some reduce his height to 11 feet 3 inches, or even to 9 feet 9 inches, English. H.—His helmet weighed 15 pounds avoirdupois; his collar, or buckler, about 30; the head of his spear (26 feet long) weighed about 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156: total, 273 pounds. Button. H.

VER. 5. *Scales*, like those of fishes. Sept. insinuate that it was armed with things resembling fish-hooks; αλσιδωρον, *hamata*.—*Brass*, which was used for the armour of the ancients. C.

VER. 6. *Legs*, on the forepart, from the knee to the ancle. Vegetius observ. 1, that the infantry wore such greaves of iron only on one leg. C.—*Shoulders*, when he marched. M.

VER. 7. *Beam*, which was of a very different construction from ours. Hostius concludes that all the armour of Goliath must have weighed 272 pounds and 13 ounces, including the buckler and spear which his armour-bearer carried before him.—*Bearer*. Heb. "one bearing a shield," or whose office it was to carry it, or any other part of the armour, when required. C.

VER. 8. *Out*; exulting. Eccli. xlvii. 5. M.—*Servants*; I am free. H.—*Hand*. Such combats were very common in ancient times. C.

be servants to you : but if I prevail against him, and kill him, you shall be servants, and shall serve us.

10 And the Philistine said : I have defied the bands of Israel this day : give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing these words of the Philistine, were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite, of Bethlehem Juda, before-mentioned, "whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

13 And his three eldest sons followed Saul to the battle : and the names of his three sons that went to the battle, were Eliab, the first-born, and the second, Abinadab, and the third Samna :

14 But David was the youngest. So the three eldest having followed Saul,

15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David, his son : Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten little cheeses to the tribune : and go see thy brethren, if they are well : and learn with whom they are placed.

19 But Saul, and they, and all the children of Israel, were in the valley of Terebinth, fighting against the Philistines.

20 David, therefore, arose in the morning, and gave the charge of the flock to the keeper : and went away loaded, as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle.

21 For Israel had put themselves in array, and the Philistines who stood against them were prepared.

22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the

place of the battle, and asked if all things went well with his brethren.

23 And as he talked with them, that base-born man, whose name was Goliath, the Philistine, of Geth, showed himself coming up from the camp of the Philistines : and he spoke according to the same words, and David heard them.

24 And all the Israelites, when they saw the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said : Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

26 And David spoke to the men that stood by him, saying : What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel ? for who is this uncircumcised Philistine, that he should defy the armies of the living God ?

27 And the people answered him the same words, saying : These things shall be given to the man that shall slay him.

28 Now when Eliab, his eldest brother, heard this, when he was speaking with others, he was angry with David, and said : Why camest thou hither ? and why didst thou leave those few sheep in the desert ? I know thy pride, and the wickedness of thy heart : that thou art come down to see the battle.

29 And David said : What have I done ? is there not cause to speak ?

30 And he turned a little aside from him to another, and said the same word. And the people answered him as before.

31 And the words which David spoke were heard, and were rehearsed before Saul.

32 And when he was brought to Saul, he said to him. Let not any man's heart be dismayed in him : I thy servant will go, and will fight against the Philistine.

33 And Saul said to David : Thou art not able to withstand this Philistine, nor to fight against him : for thou art but a boy, but he is a warrior from his youth.

* Supra, xvi. 1.

VER. 9. *Us*. It does not appear that this proposal was accepted or ratified by either party. The Israelites had still to pursue the enemy. E.

VER. 12. *Now*, &c., to ver. 32. *And when*, is omitted in the Vatican Sept., which begins the latter verse thus, "And David said," as the Alex. copy does now the twelfth, which leads Kennicott to suspect that the intermediate verses are an interpolation, formerly unknown to the Greek version. Houbigant includes these verses between crotchets, "that it may be understood that these are not of the same author as the rest, and that the sacred writer may not be accused of making useless repetitions." It has been observed, in the last chapter, that David was the son of Isai, &c. "If," says he, "this be omitted, there will be no vacuum in the context," as there is none in the Roman edition : (11) "they were greatly afraid. (32) And David said to Saul," &c. As he had been appointed Saul's armour-bearer, it is very natural to suppose that he would be near the king's person on such an occasion, rather than feeding sheep. We find also that he had a *tent* of his own, (ver. 54,) which he could not have had, if he had only come to bring provisions to his brethren. The unaccountable conduct of Eliab, the timidity of all Israel for forty days, &c., will thus be avoided.—*Mentioned*. Heb. "Juda, whose name . . . and the man went among men, an old man in the days of Saul." We have already observed that the Alex. Sept. seems to promise a *speech*, but defers it till ver. 32, thus, "And David said, the son of an Ephrathite. He was from," &c. H.—*Men*. Chai. "He was an old man, whom they ranked among the young," as still vigorous. C.

VER. 13. *Battle*. In these wars, all attended as much as possible. Chap. xvi. 10.

VER. 15. *Bethlehem*, the king being relieved from his malady. "The greatest men formerly kept sheep." In this profession David found many opportunities of signaling his courage against wild beasts. C.

VER. 17. *Loaves*. The soldiers at that time, and perhaps always among the

Hebrews, lived at their own expense, as the tribute which was paid to the king was not sufficient to support large armies, ver. 25. C.—S. Paul insinuates, however, that soldiers were paid. 1 Cor. ix. 7. H.

VER. 18. *Cheeses*. Heb. "of milk." Sept. "pieces of soft cheese : " *erts* is no where else used to denote cheese. This was a present (C.) for (Heb.) "the Chiliarch."—*Placed*, who is their immediate officer. H.—Heb. "how they are mixed : " their company. Sept., &c., "what they stand in need of." Sym. "Thou shalt receive their pay." Syr. and Arab. "what news." C.

VER. 19. *Fighting*, or ready to engage. H.

VER. 20. *Magala* signifies, "the circle, or chariots." C.—It may also be a proper name. M.

VER. 23. *Up*, or proceeding into the vale. M.—*Camp*. Heb. "ranks, or armies."

VER. 24. *Exceedingly*, though they had now heard him twice a day for so long a time, (Ken.) and came purposely to engage him and all the Philistine army. Perhaps he proceeded farther than usual. H.

VER. 25. *Tribute*, and all public charges which may be burdensome. C.—It does not appear that these words are addressed to any one in particular, nor that the king had authorized such a declaration. H.—Yet the people all persist in the same declaration, so that a promise must have been made. M.—It was never at least fulfilled. H.

VER. 29. *Speak*. Lit. "is it not a word" (H.) of no further consequence ? May I not speak my sentiments ? (C.) as all others do. M.—Is not the thing enough to excite the indignation even of the coldest person, to hear this monster insulting God's armies ? Prot. "Is there not a cause ?" H.—Have I not an order from my father to come ? M.

VER. 32. *Saul*. Lit. "to him." But Heb. and Sept. have, "And David said to Saul," which makes the connexion between this and ver. 11 more clear. H.—*In him*, or on account of Goliath. M.

34 And David said to Saul: "Thy servant kept his father's sheep, and there came a lion,^a or a bear, and took a ram out of the midst of the flock:

35 And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled, and killed them.

36 For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

37 And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

39 And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off,

40 And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine

41 And the Philistine came on, and drew nigh against David, and his armour-bearer *went* before him.

42 And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance.

43 And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods.

44 And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied

46 This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

47 And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

48 And when the Philistine arose, and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

49 And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about, struck the Philistine in the forehead, and he fell on his face upon the earth.

50 And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand,

51 He ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

52 And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell *many* wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron.

53 And the children of Israel returning, after they had pursued the Philistines, fell upon their camp.

54 And David taking the head of the Philistine, brought it to Jerusalem: but his armour he put in his tent.

55 Now at the time that Saul saw David going out against the Philistines, he said to Abner, the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not.

56 And the king said: Inquire thou, whose son this young man is.

57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.

58 And Saul said to him: Young man, of what family

^a Eccl. xlvii. 3.—^b or, for and.

^c Eccl. xlvii. 4; 1 Mac. iv. 30.

VER. 33. *Boy*, compared with the giant, (H.) or Sanl, though David might be about twenty-two years old, (Salien,) or near thirty. T.—S. Aug. and Theodoret say only fourteen or sixteen. M.—He had not yet been in the wars. C.

VER. 35. *Them*. He refers to two events, showing his fortitude (C.) and generous disposition, which rendered him fit for command, as he was not afraid to expose his life to protect his charge. H.—The pastoral care is an apprenticeship for the throne to him who is designed to be at the head of the mild flock of men, as hunting with dogs conducts to martial exploits. Philo in Vita Moses.

VER. 36. *I will . . . Philistine*. This is not in Heb. or the Sept., and it is marked as an addition in the ancient MSS. C.—Single combats, to prevent the spilling of more blood, may sometimes be authorized by public authority. Grotius.

VER. 39. *Armour*. Heb. "he tried to go." Sym. "he went lame." Sept. "he laboured in walking once and twice." C.

VER. 40. *Smooth*. Kennicott justly observes that slingers were of great service in the army; and the "vessel of shepherds," the bag or scrip, might well be used to contain the stones; as the staff, *mokol*, denotes a military weapon. (Taylor. Conc.) Diss. 2, p. 555. David was very expert in using these weapons, and the ordinary armour was encumbering to him. H.—"Valour depends more on its own efforts than on armour," *tegumentis*. S. Amb. Off. 1.

VER. 43. *Gods*. Dagon or Baalim. M.—Sept. Alex. has "idols." The

beauty and accoutrements of David made the rough warrior suppose that he was not coming to fight, but only to laugh at him and run away. H.

VER. 49. *Forehead . . . earth*. The Chaldee supposes that David hit the eye, which was not covered with brass: but the stone might penetrate or kill Goliath through his helmet. Even a buckler is not capable of withstanding their violence. Diodorus, v. 207. See Judg. xx. 16. C.

VER. 54. *Tent*, or the tabernacle of the Lord, which David erected in his honour, at Jerusalem, many years afterwards. Jun., Piscator, &c. The lower part of Jerusalem was already in the hands of the Israelites. He might place the armour for the present in the tent of his brethren. We find that the sword was deposited in the tabernacle, at Nob. C. See ver. 12. H.—The head was carried about to various cities. It would serve to strike terror into the Jebusites at Jerusalem, and others. M.—The Vat. Sept., &c. immediately subjoin chap. xviii. 6, *Now*, &c. Lit. "And the women dancing, came to meet David." H.—These five last verses occur only in the Alex. MS., though Theodoret (q. 43) seems to have read them. In some other Greek copies there is a long addition respecting David's combat. See the New Hexapla. These verses are found, however, in Heb., Chal., &c. It is astonishing that Saul should not have known David. He was now more interested to be acquainted with his family, as he had engaged to give him his daughter in marriage. C.—*Know not*. Lit. "if I know." The different dress in which David now appeared gave rise to this ignorance. M

art thou? And David said: I am the son of thy servant Isai, the Bethlehemite.

CHAP. XVIII.

The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marries him to his daughter Michol.

AND ^ait came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 And David and Jonathan made a covenant, for he loved him as his own soul.

4 And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

6 Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets.

7 And the women sung as they played, and they said: ^bSaul slew his thousands, and David his ten thousands.

8 And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given *but* a thousand, what can he have more but the kingdom?

9 And Saul did not look on David with a good eye from that day and forward.

10 And the day after, the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,

11 And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.

^a A. M. 2942.—^b Infra, xxi. 11; Eccli. xlvii. 7.

12 And Saul feared David, because the Lord was with him, and was departed from *Saul* himself.

13 Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.

14 And David behaved wisely in all his ways, and the Lord was with him.

15 And Saul saw that he was exceeding prudent, and began to beware of him.

16 But all Israel and Juda loved David, for he came in and went out before them.

17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him.

18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son-in-law of the king?

19 And it came to pass at the time when Merob, the daughter of Saul, should have been given to David, that she was given to Hadriel, the Molathite, to wife.

20 But Michol, the other daughter of Saul, loved David. And it was told Saul, and it pleased him.

21 And Saul said: I will give her to him, that she may be a stumbling-block to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son-in-law this day.

22 And Saul commanded his servants to speak to David privately, saying: Behold, thou plearest the king, and all his servants love thee. Now, therefore, be the king's son-in-law.

23 And the servants of Saul spoke all these words in the ears of David. And David said: Doth it seem to you a small matter to be the king's son-in-law? But I am a poor man, and of small ability.

24 And the servants of Saul told him, saying: Such words as these hath David spoken.

25 And Saul said: Speak thus to David: The king

^c Supra, xvi. 13.—^d Infra, xxv. 28.

CHAP. XVIII. VER. 1. *Soul*. Pythagoras said, "that friendship is an equality, and one soul, and that the friend is another self." It would be difficult to find two souls more tender and generous than those of David and Jonathan. C.—Josephus speaks of their friendship on another occasion, as these five verses are omitted in the Rom. Sept., &c. Ken.

VER. 3. *For he*, Jonathan. H.—*Soul*. "Friends have one soul." Arist. Mor. ix. 8.

VER. 4. *Girdle*, which perhaps was of great value. Job xii. 18. He wished that David should lay aside his shepherd's dress, and appear like himself at court, that all might know how much he loved him. M.

VER. 5. *Prudently*, or with success. C.—*Especially*. Heb. "also," which enhances his praise, as courtiers are but too apt to envy those who are taken from a low condition and set over them in the king's favour. David must have displayed great wisdom and moderation. H.

VER. 6. *Philistine*. Some explain this of some fresh achievement against that nation, (Malvenda, W.) but without reason.—*Dancing*. Heb. also playing on the flute, or on some such instrument of music. C.—So Mary sung after the Israelites had crossed the Red Sea. Exod. xv. 20; 2 Kings i. 20; Judg. xi. 34.

VER. 7. *Sung*. The chorus of their song is given. C.—"The women sung, Saul slew his thousands; and the virgins answered, And David," &c. Josephus.—The death of Goliath was equivalent to the slaughter of thousands, as he had filled the whole army of Israel with dismay. H.

VER. 8. *A thousand*. These women were guilty of an indiscretion, through excess of zeal, as it is always displeasing for the sovereign to hear any of his subjects preferred before him. S. Chrys. hom. 1, de Saul.—But was David responsible for what was spoken in his praise? C.—Those who are proud cannot bear the praises of others. W.

VER. 9. *Eye*. Sept. "and Saul suspected." H.—Chal. "laid snares for David." C.

VER. 10. *Prophesied*. Acted the prophet in a mad manner, (Ch.) like an enthusiast, (C. 2 Kings ix. 11,) or one possessed by the devil. To alleviate his distress David took up his harp. H.—*Spear*. With this weapon he was generally armed. Chap. xix. 10, and xxvi. 7.

VER. 13. *People*, as their leader. Saul gave him an honourable but dangerous office, to procure his destruction.

VER. 15. *Began*. Sept. "he was filled with awe in his presence." Heb. "he was afraid of him," as he perceived that God protected him in all perils.

VER. 17. *And Saul*. This and the two following verses are omitted in the Rom. Sept., which subjoins, "And Michol, the daughter of Saul, loved David," &c. H.—*Lord*, defend his people. As long as the Israelites followed the orders of God, their wars might justly be attributed to him; but not when they were waged to satisfy the cravings of ambition. C.

VER. 18. *Life*. What exploits have I performed deserving such an honour? or what offices have my relations yet enjoyed? C.—David considers only his abject condition, and forgets his victories. H.

VER. 20. *Other*, is not found in the Heb., Sept., &c. H.—Some Latin copies read, "David loved Michol," (C.) as the Douay Bible translates; the authors living before the Popes had published their authentic editions. H.—Both might be true. Drus.

VER. 21. *Day*. Heb. "In two thou shalt," &c. C.—Prot. "in the one of the twain," Merob or Michol. H.—Saul had deceived him with respect to the first; but he promises that he shall have "the second," (C.) or two motives induced the king to make him this offer, the victory over Goliath, and the slaughter of one hundred Philistines. M. T.—The Sept. omit this sentence, and read, "And the hand of the Philistines was upon Saul, and Saul commended," &c.

VER. 23. *Ability*, or riches. Sept. "without glory." H. See ver. 18.

VER. 25. *Dowry*. Among the Hebrews, the man had to purchase his wife.—*Philistines*. They were the nearest nation of those who were not circumcised.

desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines.

26 And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son-in-law.

27 And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son-in-law. Saul therefore gave him Michol, his daughter, to wife.

28 And Saul saw, and understood that the Lord was with David. And Michol, the daughter of Saul, loved him.

29 And Saul began to fear David more: and Saul became David's enemy continually.

30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

CHAP. XIX.

Other attempts of Saul upon David's life. He cometh to Samuel. Saul's messengers, and Saul himself, prophesy.

AND Saul spoke to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan, the son of Saul, loved David exceedingly.

2 And Jonathan told David, saying: Saul, my father, seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning, and thou shalt abide in a secret place, and shalt be hid.

3 And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

4 And Jonathan spoke good things of David to Saul, his father: and said to him: Sin not, O king, against thy servant, David because he hath not sinned against thee, and his works are very good towards thee.

5 And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood, by killing David, who is without fault?

6 And when Saul heard this, he was appeased with the

words of Jonathan, and swore: As the Lord liveth, he shall not be slain.

7 Then Jonathan called David, and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 And the war began again, and David went out, and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face.

9 And the evil spirit from the Lord came upon Saul; and he sat in his house, and held a spear in his hand: and David played with his hand.

10 And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall, and David fled, and escaped that night.

11 Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to-morrow thou wilt die:

12 She let him down through a window. And he went and fled away, and escaped.

13 And Michol took an image, and laid it on the bed, and put a goat's skin, with the hair at the head of it, and covered it with clothes.

14 And Saul sent officers to seize David; and it was answered that he was sick.

15 And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

16 And when the messengers were come in, they found an image upon the bed, and a goat skin at his head.

17 And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

18 But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him. and he and Samuel went and dwelt in Najoth.

19 And it was told Saul by some, saying. Behold David is in Najoth, in Ramatha.

20 So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel

a. A. M. 2944.

and thus Saul would prove that David had attacked them, which would greatly irritate them against him. C.—Hundred is not specified in the Oriental Heb. copies, (Capel, iii. 11,) and David gives two hundred, ver. 27. But Saul only stipulated for one hundred. See 2 Kings iii. 14. C.

VER. 27. *Wife*. "thinking it mean to be guilty of an untruth," &c., says Josephus; "yet his disposition was not altered." He resolved, therefore, to take away his life, and wished Jonathan and his most trusty servants to put his designs in execution."

VER. 28. *David*. Of the subsequent verses, the Rom. Sept. has only the following words. "And all Israel loved him; (29) and Saul still continued to be in awe of him." The Alex. MS. agrees with the Heb., only instead of *Michol*, &c., it reads, "all Israel." If the contested passages were omitted, the history would be less perplexed. But we must wait for the decision of the Church in matters of this nature, and never decide too peremptorily. H.

VER. 30. *Forth*, probably to revenge the recent insult. C.

CHAP. XIX. VER. 1. *Jonathan*. He was most interested, as David might be feared as a competitor (M.); and, under the cloak of friendship, he might more easily destroy him.

VER. 2. *Morning*. Sept. add, "to-morrow." M.

VER. 3. *Field*. Saul would come thither, or Jonathan would sound his father's disposition, and give David information in the place appointed. C.

VER. 8. *Slain*. His inconstant temper might cause him to be moved with

the expostulation of his son; but he presently relapsed, if he were ever sincere. C.—The Scripture seems to insinuate that he was. M.

VER. 11. *Morning*, fearing lest they might miss him in the night, (Salien,) and perhaps desiring to see his execution, after he had been tried. Joseph.

VER. 13. *Image*. Heb. *Teraphim*. Aquila, "figures." Sym. "idols." Some believe that David had idols in his house, as ornaments, or to treat them with ignominy. Mercer.—But others cannot persuade themselves that he would keep such dangerous things. What Michol took might therefore be some piece of wood, or clothes folded up, so as to make the guards believe that David was in bed. Bochart, Anim. i. 2, 51. See Gen. xxxi. 19. C.

VER. 14. *Sick*. This is an officious lie. She tells another to excuse herself, ver. 17. The children of Saul strive to prevent their father's cruelty, by taking part with the innocent David. H.—It is thought that David composed the 68th Psalm, *Eripe*, &c., on this occasion. C.

VER. 19. *Najoth*. It was probably a school or college of prophets, in or near Ramatha, under the direction of Samuel. Ch.—Chal. "in the house of doctrine." See chap. x. 5. M.

VER. 20. *Prophesying*. That is, singing praises to God by a Divine impulse. God was pleased on this occasion that both Saul's messengers and himself should experience the like impulse, that he might understand, by this instance of the Divine power, how vain are the designs of man against him whom God protects.

presiding over them, the Spirit of the Lord came also upon them, and they likewise began to prophesy.

21 And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceedingly angry,

22 Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth, in Ramatha.

23 And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth, in Ramatha.

24 And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: "What! is Saul too among the prophets?"

CHAP. XX.

Saul being obstinately bent upon killing David, he is sent away by Jonathan.

BUT David^b fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? what is my iniquity, and what is my sin against thy father, that he seeketh my life?

2 And he said to him: God forbid, thou shalt not die: for my father will do nothing, great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

3 And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

4 And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee.

5 And David said to Jonathan: Behold to-morrow is the new moon, and I, according to custom, am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

^a Supra, x. 12.

^h.—The messengers did not return. M.—They were seized by the Spirit only when they arrived at Najoth. But Saul felt the impression even at Socho, threw aside his garments, and began to act and to speak as one inspired. C.

VER. 24. *Naked*. Divested of his regal ornaments, (T.) though not in an indecent posture. People are said to be undressed when they have not such clothes on as might be expected. Some copies read *cecinit*, (C.) and the Douay Bible has, "and sang naked." H.—*Prophets*. This is something wonderful. M.—The proverb was now confirmed. Chap. x. 11. C.

CHAP. XX. VER. 1. *To Jonathan*, at Gabaa. He thought it no longer safe to remain at Najoth.

VER. 2. *Be*. The recent machinations and orders of Saul had been concealed from his son, with whom he used to consult on all important matters. C.—Perceiving, however, that Jonathan was unwilling to come in to his measures, Saul, in his phrensy, tried to destroy David. H.—But Jonathan, forming his judgment of others by his own upright heart, relied on the oath of his father, (C.) and on the information he had lately communicated to him, when he desired David to be slain. M.

VER. 3. *As I may say*, is not in Heb. Sept. "the space between me and thy father is filled up, unto death." We can never more have any union, nor dwell together in safety. H.

VER. 5. *To-morrow is the new moon*. The *neomenia*, or first day of the moon, kept, according to the law, as a festival; and therefore Saul feasted on that day, and expected the attendance of his family. Ch. Num. x. 10.—*Moon*. Lit. "calends," a Greek word, intimating that the people were informed, or "called" together, on that occasion; as many nations followed the lunar system in the regulation of the year. H.—David speaks without any reference to the watchmen, as of a thing well known to all. The reason of Saul's feasting two days, was because one of them was the sabbath. The following work-day David came to Nobe, (ver. 19,) and partook of the loaves which had been changed on the

6 If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem, "his own city: because there are solemn sacrifices there for all of his tribe.

7 If he shall say: *It is well*: thy servant shall have peace: but if he be angry, know that his malice is come to its height.

8 Deal mercifully then with thy servant: for thou hast brought me, thy servant, into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathan said: Far be this from thee: for if I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee.

10 And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me?

11 And Jonathan said to David: Come, and let us go out into the field. And when they were both of them gone out into the field,

12 Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to-morrow, or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee,

13 May the Lord do so and so to Jonathan, and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou mayst go in peace, and the Lord be with thee, as he hath been with my father.

14 And if I live, thou shalt show me the kindness of the Lord: but if I die,

15 Thou shalt not take away thy kindness from my house for ever, when the Lord shall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his house, and may the Lord require it at the hands of David's enemies.

16 Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies.

^b A. M. 2944, A. C. 1060.—c Luke ii. 4.

sabbath day. Chap. xxi. 6; Lev. xxiv. 8.—*Sit*. The custom of sitting at table seems to have been more ancient than that of lying. The Persians chiefly introduced the latter.—*Day*. The second of the month, after the sabbath was ended. C.—Pezron thinks that both the last and first days of the month were festivals. D.

VER. 6. *Tribe*. It might seem an effect of pride not to accept of such invitations of the king, without some good excuse.

VER. 8. *Lord*, the most durable and sacred, confirmed by the name of God. C.—*Kill*. So Moses besought God to take away his life. A friend would put him to as little torture as possible. M.—But David only means strongly to assert his own innocence. H.

VER. 9. *Thee*. Heb. "then, should I not tell thee?" C.—Sept. "and if it reach not thy cities, I will inform thee."

VER. 12. *After*. Sept. "The Lord . . . has known that I will sit my father, as opportunity shall serve, thrice," or repeatedly. H.

VER. 13. *Father*, at the beginning of his reign. Jonathan foresees that David will be his father's successor. C.—Hence he commends himself and family to his protection. M.

VER. 14. *Die*. Heb. lit. "If I live, thou shalt not show me, &c. . . and if I die, (15) thou shalt not," &c. It seems there is a negation too much. Jonathan requests that David would show mercy to him and to his family; or he is willing that neither should partake of his kindness if he prove a traitor to his friend. C.—Prot. "And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not: (15) But also thou shalt not cut off thy kindness from my house for ever, no not when the Lord hath cut off," &c. H.

VER. 15. *May he*. It is a curse upon himself, if he should not be faithful to his promise.—*It*. That is, revenge it upon David's enemies, and upon me, if I should fail of my word given to him. Ch.—The Heb. and several Latin MSS stop at *earth*; and what follows is not found in some Greek and Latin editions. C.—*Enemies*. May God punish David's enemies, and me among the rest. M.

17 And Jonathan swore again to David, because he loved him: for he loved him as his own soul.

18 And Jonathan said to him: To-morrow is the new moon, and thou wilt be missed:

19 For thy seat will be empty till after to-morrow. So thou shalt go down quickly, and come to the place where thou must be hid, on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

20 And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

21 And I will send a boy, saying to him: Go and fetch me the arrows.

22 If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away.

23 And concerning the word which I and thou have spoken, the Lord be between thee and me for ever.

24 So David was hid in the field, and the new moon came, and the king sat down to eat bread.

25 And when the king sat down upon his chair, (according to custom,) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty.

26 And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

27 And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan, his son: Why cometh not the son of Isai to meat neither yesterday, nor to-day?

28 And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem.

29 And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

30 Then Saul being angry against Jonathan, said to him: Thou son of a woman that is the ravisher of a man,

do I not know that thou lovest the son of Isai to thy own confusion, and to the confusion of thy shameless mother?

31 For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

32 And Jonathan answering Saul, his father, said: Why shall he die? what hath he done?

33 And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David.

34 So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

35 And when the morning came, Jonathan went into the field according to the appointment with David, and a little boy with him.

36 And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee.

38 And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master:

39 And he knew not at all what was doing: for only Jonathan and David knew the matter.

40 Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

41 And when the boy was gone, David rose out of his place, which was toward the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together; but David more.

42 And Jonathan said to David: Go in peace: and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever.

43 And David arose, and departed: and Jonathan went into the city.

VER. 16. *Enemies*. This seems to be a second translation of the former sentence, with a small variation.—*Required* may be expressed in the future, as an imprecation made by the two friends against those who should attempt to break the covenant, or to oppose David's reign. Sept. omit this verse entirely, and translate the following, (17) "and Jonathan continued to swear to David, inasmuch as he loved him, because he loved the soul of the man who loved him." He had such an affection for David that he extended his love to all his friends. Prot. "so Jonathan made a covenant with . . . David, saying: Let the Lord even require it at," &c. H.—He did so in due time, and the covenant between these two had its effect. C.

VER. 19. *Morrow*. Heb. "and after three days (H. or, on the third day) thou shalt," &c. Syr. and Arab. "Thou wilt be called for at table, at the third hour." C.—*Work*. Le Clerc translates, "in the day of the business." Prot. "where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel." Sept. Alex. "by this affair." Vat. "*Ergab*," a word which Grabe admits instead of *epov*, in his edition. H.

VER. 24. *Field*, on the third day, having gone in the mean time to Bethlehem, ver. 6.

VER. 25. *Arose*, out of respect. Sept. "he had the precedence over Jonathan" alone, as the latter sat "on the king's right hand, and Abner on the left." Arab. C.—David's place was after Abner. M.

VER. 26. *Purified*, having perhaps touched some dead body, &c. Lev. xi. 24.

VER. 27. *To-day*, which was the sabbath. C.—On the new moons people did not travel far. M.

VER. 29. *Sacrifice*. Heb. "my family hath a sacrifice," &c., ver. 5. H.

VER. 30. *A man*. Heb. "of an unjust revolt." Thou hast taken part against thy father. C.—Prot. "son of the perverse rebellious woman." Sept. "of the fugitive, (H.) or of those girls who go in quest of men." We must not suppose that Jonathan's mother was really of this description. Saul, in rage, wishes to affront his son, (C.) as some frantic parents call their children bastards, not reflecting that the reproach would fall upon themselves.—*Isai*, as he styles him out of contempt, ver. 27.

VER. 31. *The son of death*. That is, one that deserveth death, and shall surely be put to death. Ch.—So people are often styled sons of perdition, of hell, of light, &c., (C.) when they are worthy of such things. H.

VER. 34. *Great*. Lit. "in the anger of fury." H.—*Him*, either David or Jonathan. C.—Indeed the crime of rebellion had been imputed to both. H.—Jonathan was grieved on account of the affront and danger (M.) to which he had been publicly exposed, as well as for his friend, upon whose destruction he perceived that his father was now deliberately bent, and not merely during his fits of madness.—*Confusion*. Sept. "because his father had completed his malice against him" (H.); or, "had resolved to make an end of him." C.

VER. 36. *Another*. The Heb., &c. do not express this distinctly (C.); but we find, ver. 38, "the lad gathered up the arrows."

VER. 40. *Arms*. Prot. "artillery:" but the bow and arrow, &c. are meant. The boy was sent away under this pretext.

VER. 42. *Stand*. This is not expressed in the text, which is left imperfect (H.) to denote the anguish of the parting friends, (M.) very beautifully. Salomon.

CHAP. XXI.

David receiveth holy bread of Achimelech, the priest: and feigneth himself mad before Achis, king of Geth.

AND David came to Nob, to Achimelech, the priest: and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee?

2 And David said to Achimelech, the priest: The king hath commanded me a business, and said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

3 Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

4 And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women?

5 And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.

6 The priest therefore gave him hallowed bread: for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up.

7 Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

* A. M. 2944.—Matt. xii. 3, 4.

9 And the priest said: Lo here is the sword of Goliath, the Philistine, whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for there is no other but this. And David said: There is none like that, give it me.

10 And David arose and fled that day from the face of Saul: and came to Achis, the king of Geth:

11 And the servants of Achis, when they saw David, said to him: Is not this David, the king of the land? Did they not sing to him in their dances, saying: 'Saul hath slain his thousands, and David his ten thousands?'

12 But David laid up these words in his heart, and was exceedingly afraid at the face of Achis, the king of Geth.

13 And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

14 And Achis said to his servants: You saw the man was mad: why have you brought him to me?

15 Have we need of madmen, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

CHAP. XXII

Many resort to David. Doeg accuseth Achimelech to Saul. He ordereth him and all the other priests of Nob to be slain. Abiathar escapeth.

DAVID therefore went from thence, and fled to the cave of Odollam. And when his brethren, and all his father's house, had heard of it, they went down to him thither.

2 And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha of

* Supra, xviii. 7: Eccli. xlvii. 7.—A. M. 2944.

CHAP. XXI. VER. 1. *Nob*. A city in the tribe of Benjamin, to which the tabernacle of the Lord had been translated from Silo. Ch.—It was about twelve miles south-west of Gabaa. Tudelensis.—*Achimelech*, who is perhaps the same with Achia (chap. xiv. 3) and Abiathar, Mark ii. 32.—*With thee*. He would not expose his men to the resentment of Saul, (C.) though he afterwards gave the priest to understand that he had some attendants, (ver. 2,) as the gospel relates, Matt. xii. 3. He dismissed them before he entered Geth. C.

VER. 2. *The king, &c.* This was an untruth, which David might think lawful in such an emergency. But it is essentially evil. C.—*And such*, which he deems it unnecessary to specify.

VER. 4. *If the young men be clean, &c.* If this cleanness was required of them that were to eat that bread, which was but a figure of the bread of life which we receive in the blessed sacrament; how clean ought Christians to be when they approach to our tremendous mysteries! And what reason hath the Church of God to admit none to be her ministers, to consecrate and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity! Ch.—*Women*. God required this on many occasions. Exod. xix. 15. Urgent necessity determined Achimelech to grant the loaves, as our Saviour intimates, though it is probable that he first consulted the Lord. Chap. xxii. 16. C.

VER. 5. *Vessels*, i. e. the bodies, have been *holy*; that is, have been kept from impurity (Ch.): in which sense S. Paul uses the word, 1 Thess. iv. 4. C.—*Defiled*. Is liable to expose us to dangers of uncleanness, (Ch.) as we shall perhaps have to fight. H.—*Sanctified*. That is, we shall take care, notwithstanding these dangerous circumstances, to keep our *vessels holy*; that is, to keep our bodies from every thing that may defile us. Ch.

VER. 7. *Within*. Heb. *natsor*, "detained, or assembled before the Lord." Theodoret thinks he was possessed; others believe he had made a vow, &c.—*Edomite*. Some Greek copies read; a Syrian, as also chap. xxii. 9. C.—He had embraced the Jewish religion. M.

VER. 9. *This*. Chaldee observes, he gave this sword "after he had consulted the Lord with the ephod." In a just war the ornaments of the temples may be used.

VER. 10. *Achis*. He is elsewhere called Achimelech. This bold step was taken by God's order, (Salien,) or secret impulse, as the high priest and Doeg

knew not whither David had directed his course. H.—Sanchez thinks David received no express declaration, as the event was not very prosperous. M.

VER. 11. *Land*, equal to a king in glory. M.—Perhaps they had heard of the rejection of Saul, and reflected that their own country belonged to him, according to the terms proposed by Goliath. C.

VER. 13. *Countenance*. Heb. "sentiment, (C.) or, behaviour." H.—Chal. "reason." He no longer acted as a prudent man, but like a fool.—*Down*; not fainting, (C.) but like one in an epileptic fit. H.—Heb. "he feigned himself mad." Chal. "stupid."—*Stumbled*. Heb. "wrote, or made figures upon." Sept. "beat the drum upon the gates of the city, and he was carried about, or acted the fool, in his hands, (*παρεπερο εν ταυς χειρσιν αυτου*: Amama would have, *αυτων*, their,) and he fell against the doors of the gate," &c. They seem to give a double translation. S. Aug. says, "we cannot understand how David could be carried in his own hands. But we understand how it was verified in Christ. For Christ was carried in his own hands at his last supper, when he gave, or commending, his own body, he said, This, &c., for he then carried his own body in his own hands." In Psal. xxxiii. conc. 1. *Ferebat enim illud corpus in manibus suis*.

VER. 15. *House*. David had not rushed into the palace of his own accord, but wished to remain concealed. Some of the people however knew him, and would have him to enlist as one of the soldiers of Achis (M.); or even designed to get him put to death, which made him have recourse to this expedient. Some of the saints have imitated him, to avoid worldly honours and dignities of the Church. H.

CHAP. XXII. VER. 1. *Odollam*, about two days' journey from Geth. (Salien,) nine miles east of Eleutheropolis, in the tribe of Juda. Euseb. C.—Joe. xii. 15; 2 Mac. xii. 38. M.—*Thither*, to avoid the fury of Saul, which fell so heavy upon the priests, ver. 16. The most warlike sons of Gad came hither also, to join David. 1 Par. xii. 8. Abul. Salien, A. 2973.

VER. 2. *Men*. His title to the crown was incontestable, so that he might justly make war, particularly in his own defence, and receive those who flocked to him to screen themselves from the persecution of Saul, and from their debtors, whom they would thus enable themselves to repay in time, by the plunder which they would take from the enemy. David maintained the strictest discipline, and

Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.

4 And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

5 And Gad, the prophet, said to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

7 He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give every one of you fields, and vineyards, and make you all tribunes, and centurions:

8 That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

9 And Doeg, the Edomite, who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nob, with Achimelech, the son of Achitob, the priest.

10 And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine.

11 Then the king sent to call for Achimelech, the priest, the son of Achitob, and all his father's house, the priests that were in Nob, and they came all of them to the king.

12 And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord.

13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day.

14 And Achimelech answering the king, said: And who amongst all thy servants is so faithful as David, who

is the king's son-in-law, and goeth forth at thy bidding, and is honourable in thy house?

15 Did I begin to-day to consult the Lord for him? for be this from me: let not the king suspect such a thing against his servant, or any one in all my father's house. for thy servant knew nothing of this matter, either little or great.

16 And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house.

17 And the king said to the messengers that stood about him: Turn, and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord.

18 And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg, the Edomite, turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod.

19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and ox, and ass, and sheep, with the edge of the sword.

20 But one of the sons of Achimelech, the son of Achitob, whose name was Abiathar, escaped, and fled to David,

21 And told him that Saul had slain the priests of the Lord.

22 And David said to Abiathar: I knew that day when Doeg, the Edomite, was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

CHAP. XXIII.

David relieveth Ceila, besieged by the Philistines. He fleeth into the desert of Ziph. Jonathan and he confirm their former covenant. The Ziphites discover him to Saul, who pursuing close after him, is called away by an invasion from the Philistines.

AND *they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns.

* A. M. 2945, A. C. 1059.

withheld his men from making any disturbance, always manifesting the greatest respect for the person of the king. C.

VER. 3. *Of Moab*, to distinguish it from the city of Benjamin, where Samuel had assembled the people (M.); and perhaps also from the birth-place of Jephth, unless the Moabites had taken possession again of that part of Galaad. C.—Saul had made war upon this king, so that he was more ready to protect David, who departing soon after, by the admonition of Gad, (ver. 5. C.) left those who could not follow him under his care. In the mean time he lived on plunder taken from the surrounding enemies, (Tostat,) and was joined by two hundred men from the tribes of Benjamin and of Juda, (1 Par. xii. 16,) with Amasai, his nephew by his sister Abigail, at their head. Salien, A. C. 1079.

VER. 4. *The hold*. The strong-hold, or fortress of Maspha. Ch.—It signifies "a watch-tower." H.

VER. 5. *Haret*, west of Jerusalem. Sept. read "the town of Haret," (Euseb.) or "Sarec." M.

VER. 6. *Rama*, "the height," in Gabaa. C.—God would not suffer David and his followers to continue long among the infidels, for fear of danger. M.

VER. 7. *Jemini*. Benjamites, my countrymen. Saul reproaches them with being too little concerned about his interests, and falsely accuses his own son, who, it seems, had retired from court, after his father had attempted to kill him. But he showed no signs of disloyalty. C.—The king mentions the league between Jonathan and David on suspicion. Chap. xx. 23. M.

VER. 9. *Servants*, or herdsman. Chap. xxi. 7. Sept. "the Syrian, who was set over the mules of Saul." H.

VER. 10. *Consulted*. Some think this was a falsehood, as it is not mentioned before. Hugo.—But Achimelech does not deny the fact, ver. 15. C.

VER. 12. *Achitob*. He gives him no honourable title, no more than David, (ver. 7. &c.) out of disrespect. M.

VER. 14. *Faithful . . . and honourable*, are titles given to people of great distinction at court. Chap. ix. 6; Num. xii. 7; Gen. xxxiv. 19.

VER. 17. *Messengers*. Heb. "runners." These officers remained at court, and were people of great account, (C.) like the king's guards, 2 Kings xv. 1; 5 Kings i. 5. H.

VER. 18. *Five*. Josephus reads "385." Sept. "305."—*Ephod*. They all appeared in this dress, as they were priests. C.—It was different from the sacred ephod. Abulensis.—Thus the posterity of Heli was almost entirely cut off, as God had threatened. Chap. ii. D. T.

VER. 19. *Sword*. Saul, now abandoned by God, acts against all law. C.

VER. 22. *House*. Lit. "I am guilty," &c. H.—"Good people acknowledge a fault where there is none." S. Greg.—David was aware of the malicious temper of Doeg, but he could not prevent its evil effects, as he had applied to the high priest without perceiving that he was there. H.—He received Abiathar at Ceila, which he had protected against the Philistines. Chap. xxiii.

VER. 23. *Saved*. We will be as one soul. On this occasion David composed the fifty-first Psalm, *Quid glorieris*, to reprobate the conduct of Doeg Salien.

CHAP. XXIII. VER. 1. *Barns*. Hither the people of Ceila had gathered their corn, and the enemy came to plunder, or to spoil, according to custom

2 Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila.

3 And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the bands of the Philistines?

4 Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand.

5 David, therefore, and his men, went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

6 Now at that time, when Abiathar, the son of Achimelech, fled to David, to Ceila, he came down, having an ephod with him.

7 And it was told Saul that David was come to Ceila: and Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city that hath gates and bars.

8 And Saul commanded all the people to go down to fight against Ceila, and to besiege David and his men.

9 Now when David understood that Saul secretly prepared evil against him, he said to Abiathar, the priest: Bring hither the ephod.

10 And David said: O Lord God of Israel, thy servant hath heard a report, that Saul designeth to come to Ceila, to destroy the city for my sake:

11 Will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said: He will come down.

12 And David said: Will the men of Ceila deliver me and my men into the hands of Saul? And the Lord said: They will deliver thee up.

13 Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down, uncertain where they should stay: and it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

14 But David abode in the desert in strong holds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands.

15 And David saw that Saul was come out to seek

his life. And David was in the desert of Ziph, in a wood.

16 And Jonathan, the son of Saul, arose, and went to David, into the wood, and strengthened his hands in God: and he said to him:

17 Fear not: for the hand of my father, Saul, shall not find thee, and thou shalt reign over Israel, and I shall be next to thee; yea, and my father knoweth this.

18 And they two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his house.

19 *And the Ziphites went up to Saul, in Gaoaa, saying: Lo, doth not David lie hid with us in the strong holds of the wood, in Mount Hachila, which is on the right hand of the desert.

20 Now therefore come down, as thy soul hath desired to come down: and it shall be our business to deliver him into the king's hands.

21 And Saul said: Blessed be ye of the Lord, for you have pitied my case.

22 Go, therefore, I pray you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him there: for he thinketh of me, that I lie craftily in wait for him.

23 Consider, and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of Juda.

24 And they arose, and went to Ziph before Saul: and David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

25 Then Saul and his men went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon: and when Saul had heard of it, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain: and David and his men were on the other side of the mountain: and David despaired of being able to escape from the face of Saul: and Saul and his men encompassed David and his men round about, to take them.

27 And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land.

* Infra, xxvi. 1.

Judg. v. 4, and xv. 5. C.—Ceila was about seven miles from Hebron, and as many from Eleutheropolis. S. Jerom.

VER. 2. *Lord*, by the prophet Gad, (Salien, ver. 6. M.) or by Abiathar, who brought the ephod along with him. David undertakes nothing without his advice.

VER. 3. *Judea*, in the midst of the country, remote from the Philistines; and in a forest, where Saul cannot so easily attack us as in a city.

VER. 6. *An ephod, or the ephod*. That is, the vestment of the high priest, with the *Urim* and *Thummim*, by which the Lord gave his oracles.

VER. 7. *Bars*. This was what David's men apprehended.

VER. 8. *People*, in the neighbourhood. It is hardly probable that all Israel should be put in motion to take a few men. C.

VER. 9. *Secretly*. He might have pretended that the armament was against the Philistines. M.

VER. 12. *Up*. God had only answered the first question before. He now informs David that it is the intention of the men of Ceila to deliver him into the hands of Saul, who was preparing to attack their city, and that he would inevitably fall into his hands, (C.) if he did not retire. W.—God sees contingent events with the same certainty as those which will really take place. H.—The people of Ceila could not have justly delivered up the innocent David, but they might have insisted that

he should quit their city, to save it from destruction; or they might have forced him. Scholastics. T.

VER. 14. *Ziph*, eight miles east of Hebron, (S. Jer.) towards the southern Carmel. Euseb.—Abdias (ver. 3) takes notice of the *clefts of the rocks* of Edom. S. Jerom says this mountain was "dark and cloudy." M.

VER. 16. *In God* exceedingly, reminding him of God's promises. C.

VER. 17. *Next*, in dignity; thy helper and associate. See Eccli. iv. 8—11.

VER. 18. *Lord*, Gad or Abiathar being present. S. Jer.—This is the third time they had confirmed their alliance, to satisfy their love. M.

VER. 22. *Him*, and therefore will be upon his guard. H.—Syriac, "because I am told he is crafty." C.—Sept. "because Saul said, lest this crafty man should exert all his art;" or, "lest he should be very cunning." H.—Saul foreboded that he would again elude his pursuit. Vatable.

VER. 23. *And if*. Heb. "if he be in the land, I will."—Thousands; the cities, or with all the troops. D.

VER. 24. *Maon*, in Arabia Petrea, not far from Bersabee. C.

VER. 26. *Other side*, to the south.—Despaired, without the Divine assistance. Salien.—Heb. *nēpoz*, "feared, or (D.) made haste to flee." Sept. "David was screened to depart."

28 Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause, they called that place the rock of division.

CHAP. XXIV.

Saul seeketh David in the wilderness of Engaddi: he goeth into a cave, where David hath him in his power.

THEN ^aDavid went up from thence, and dwelt in strong holds of Engaddi.

2 And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi.

3 Saul, therefore, took three thousand chosen men out of all Israel, and went out to seek after David and his men, even upon the most craggy rocks, which are accessible only to wild goats.

4 And he came to the sheep-cotes which were in his way. And there was a cave, into which Saul went, to ease nature: now David and his men lay hid in the inner part of the cave.

5 And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayest do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe.

6 After which David's heart struck him, because he had cut off the hem of Saul's robe.

7 And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed.

8 And David stopped his men with his words, and suffered them not to rise against Saul: but Saul, rising up out of the cave, went on his way.

9 And David also rose up after him: and going out of the cave, cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped,

10 And said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt?

11 Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed.

^a A. M. 2946, A. C. 1068.

VER. 28. *Division*, as it alone had been between the two rivals. Saul was obliged to leave the place, though he and his men were in suspense what to do. C.

CHAP. XXIV. VER. 1. *Engaddi*, below Jericho, on the west side of the Dead Sea. It was famous for rocks and caverns. C.

VER. 4. *Cotes*. These were probably no other than the caverns, in which shepherds there secure themselves and their flocks in the night, and from storms. T.

VER. 5. *Eyes*. This might have been spoken by Gad, or by Samuel (M.); or they only mean that this is a most favourable opportunity.—*Robe*, to convince him how easily he might have taken away his life. S. Aug. de C. xii. 6.—The noise of Saul's attendants hindered him from being perceived. Perhaps Saul might have put off his robe. M.—S. Chrysostom observes, that David obtained more glory by sparing Saul than by killing Goliath. T.—Clemency makes a man like God. Cicero.

VER. 6. *Heart struck him*; viz. with remorse, as fearing he had done amiss. Ch.—A tender conscience is uneasy about things which are not sinful, while some stick at nothing. W.

VER. 11. *A thought to kill thee*. That is, a suggestion, to which I did not consent. Ch.—Heb. "and he spoke to kill thee, and he has pardoned thee; and he said, I will not," &c. C.—Prot. "and some bade me kill thee, but mine eye spared thee, and I said." Sept. "and I would not kill thee, and I spared thee, and said," &c. H.

12 Moreover, see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

13 The Lord judge between me and thee, and the Lord revenge me of thee: but my hand shall not be upon thee.

14 As also it is said in the old proverb: *From the wicked shall wickedness come forth*: therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel?

15 After whom dost thou pursue? After a dead dog, after a flea.

16 Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

17 And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept:

18 And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil.

19 And thou hast showed this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me.

20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day.

21 And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand:

22 Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father.

23 And David swore to Saul. So Saul went home: and David and his men went up into safer places.

CHAP. XXV.

The death of Samuel. David, provoked by Nabal, threateneth to destroy him but is appeased by Abigail.

AND ^bSamuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose, and went down into the wilderness of Pharan.

^b A. M. 2947, A. C. 1057. Infra, xxviii. 3; Eccli. xlv. 23.

VER. 12. *Father*. He had married Saul's daughter (M.); and the king ought to be the common father of his people. H.

VER. 13. *Revenge me of thee*; or, as it is in the Hebrew, *will revenge me*. The meaning is, that he refers his whole cause to God, to judge and punish according to his justice; yet so as to keep himself, in the mean time, from all personal hatred to Saul, or desire of gratifying his own passion by seeking revenge. So far from it, that when Saul was afterwards slain, we find that, instead of rejoicing at his death, he mourned most bitterly for him. Ch.

VER. 14. *Thee*: the tree is known by its fruit. If therefore I have behaved in this manner, no longer trust the reports of others against me. C.

VER. 15. *Dog*. This expression is still used to denote a contemptible person. 2 Kings xvi. 9. What honour can so great a king derive from gaining the victory over a man unarmed? &c. C.

VER. 17. *Voice*. He was at such a distance as not to be able to distinguish his features.—*Wept*. The greatest reprobates may sometimes feel sentiments of compunction, so that we need not here doubt of Saul's sincerity. C.

VER. 22. *Father*. David complied with this request as far as he was able but, as God was resolved to punish the posterity of Saul for the injury done to the Gabaonites, he was forced to give them all up, except Miphiboseth, the son of Jonathan. C.—He could not promise to defend them if they proved guilty.

CHAP. XXV. VER. 1. *Samuel died*. The Rabbin say four months before

2 Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman: but her husband was churlish, and very bad and ill-natured: and he was of the house of Caleb.

4 And when David heard in the wilderness, that Nabal was shearing his sheep,

5 He sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace.

6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

7 I have heard that thy shepherds that were with us in the desert were shearing: we never molested them, neither was there aught missing to them of the flock at any time, all the while they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name: and then held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now a days who flee from their masters.

11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

12 So the servants of David went back their way, and returning came and told him all the words that he said.

13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and

there followed David about four hundred men, and two hundred remained with the baggage.

14 But one of the servants told Abigail, the wife of Nabal, saying: Behold, David sent messengers out of the wilderness, to salute our master: and he rejected them.

15 These men were very good to us, and gave us no trouble: neither did we ever lose any thing all the time that we conversed with them in the desert.

16 They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

19 And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband, Nabal.

20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them.

21 And David said: Truly in vain have I kept all that belonged to this fellow in the wilderness, and nothing was lost of all that pertained unto him: and he hath returned me evil for good.

22 May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

23 And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

24 And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant.

25 Let not my lord the king, I pray thee, regard this

Saul. Seder, olam 13. T.—Others believe about two years; and suppose that he was ninety-eight years old, twenty of which he had been judge (C.): Salien says thirty-eight, and that he lived seventy-seven years. M.—On all these points the learned are divided. Chap. vii. 15. They are more unanimous in praising (H.) the conduct of this most holy statesman. Many of the ancients have looked upon Samuel as the high priest; but the generality have acknowledged that he was only a Levite, (C.) or an extraordinary priest, like Moses. H.—*All Israel*, or many from every tribe, assembled to attend his funeral (T.); and all mourned for him, as they had done for Moses and Aaron. Salien.—*House*, or among his kindred, (T.) in a place which he had chosen for his tomb. H.

VER. 2. *Maon*. Vat. Sept. has the same word in the preceding verse, instead of Pharan. H.—*Possessions*. Heb. "work." Cattle then formed the chief source of riches. Carmel and Maon were not far from Pharan, in Arabia. C.

VER. 3. *Caleb*, the famous companion of Josue. His name means "a dog;" whence the Sept. "he was a Cynic." Josephus, "he followed the manners of the Cynics," who were remarkable for their impudence, like dogs. Nabal was of the same tribe as David, and ought to have been more favourable to him on that account, ver. 6. H.

VER. 7. *Molested them*. This deserved some acknowledgment, as they might have done it with impunity. But David had also been of service to Nabal's men, as one of them told Abigail, ver. 16—21.

VER. 8. *Good day*, set aside for rejoicing, when the sheep were shorn. 2 Kings xiii. 24.

VER. 11. *Water*, under which name all sorts of drink are included. Nabal had plenty of wine, and was much intoxicated, ver. 36. Sept. translate, "wine." Syr. and Arab. "drink."—*Cattle*. Heb. "victim," which is a term used both for sacred and profane feasts.

VER. 14. *Rejected them*. Heb. "flew against them." Chal. "saw them with disgust."

VER. 17. *Determined*, and as if it had already taken place. Chap. xx. 7.

VER. 18. *Raisins*. Heb. *tsomkim*, "dried raisins," or clusters of an extraordinary size. Sept. "a gomor of dry raisins." Syr. and Arab. "a hundred cheeses."—*Cakes*. Chal. "pounds." Heb. is imperfect, two hundred . . of figs. We must supply (C.) *cakes*, with the Prot., &c., or pounds, with the Chaldee, (H.) as each of the cakes perhaps weighed so much. M.

VER. 19. *Nabal*. Knowing his churlish temper, and that he was drunk at this time, (ver. 36. H.) she might be well excused from the ordinary laws which forbid a wife to dispose of her husband's property without his consent. The emergency left no time for consultation. She gave a part to save the whole. C.

VER. 20. *Foot*. Heb. "in the obscurity," or road covered with trees. Sept. "in the shade." Chal. "on the side." David was descending from the mountains of Pharan at the same time.

VER. 22. *Leave*. David certainly sinned in his designs against Nabal and his family, as he himself was afterwards sensible, when he blessed God for hindering him from executing the revenge he had proposed. Ch.—*All*. Chal. "any one who is come to the use of reason." Syr. and Arab. "the least thing hanging upon the wall." I will destroy the guilty, and plunder all the valuable effects. C.—But the Heb., Sept., &c., agree with the Vulg., and the meaning is, either that every man, or that every dog, and even the meanest things, should be enveloped in the general ruin. H.

VER. 24. *Iniquity*, or the punishment of this fault, ver. 28. C.—She wishes to divest the mind of David from the consideration of her husband's incivility, and, after condemning it herself, insinuates that it would be unbecoming for a great king to mind so insignificant an enemy, ver. 28. H.

VER. 25. *The king*, is not in Heb., Sept., &c. David's title was not yet publicly acknowledged. C.—But Abigail plainly alludes to it, ver. 28. H.—*Name Nabal*, in Hebrew, signifies a fool. Ch.—Thus she extenuates his fault, by attributing it to a deficiency in understanding.

naughty man, Nabal: for according to his name, he is a fool, and folly is with him: but I, thy handmaid, did not see thy servants, my lord, whom thou sentest.

26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

28 Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, *because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life.

29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel,

31 This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall have done well by my lord, thou shalt remember thy handmaid.

32 And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech:

33 And blessed be thou, who hast kept me to-day from coming to blood, and revenging me with my own hand.

34 Otherwise, as the Lord liveth, the God of Israel, who hath withholden me from doing thee any evil, if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, any that pisseth against the wall.

35 And David received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and honoured thy face.

36 And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king: and Nabal's

heart was merry, for he was very drunk: and she told him nothing less or more until morning.

37 But early in the morning, when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

38 And after ten days had passed, the Lord struck Nabal, and he died.

39 And when David had heard that Nabal was dead, he said: Blessed be the Lord, who hath judged the cause of my reproach, at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. Then David sent and treated with Abigail, that he might take her to himself for a wife.

40 And David's servants came to Abigail, to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife.

41 And she arose, and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord.

42 And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

43 Moreover David took also Achinoam of Jezrahel: and they were both of them his wives.

44 But Saul gave Michol, his daughter, David's wife to Phalti, the son of Lais, who was of Gallim.

CHAP. XXVI.

Saul goeth out again after David, who cometh by night where Saul and his men are asleep, but suffereth him not to be touched. Saul again confesseth his fault, and promiseth peace.

AND the men of Ziph came to Saul in Gabaa, saying: Behold David is hid in the hill of Hachila, which is over against the wilderness.

2 And Saul arose, and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness,

^a A. M. 2947. Supra, xxiii. 19.

VER. 26. *To thee.* She felicitates David on not having put his design in execution. C.—Theodoret thinks he might lawfully have done it; but others believe that the fault bore no proportion with the intended punishment. T.—*As Nabal*, devoid of sense. Abigail displays the eloquence of nature. C.

VER. 27. *Blessing*, or present. M. See 2 Cor. ix. 5. C.

VER. 28. *House.* Thy family shall long continue in the enjoyment of the royal power. Chal. "an established kingdom." H.—*Lord*, as his general.—*Evil.* Do no manner of injustice. Heb. "and the evil has not been found," &c. Hitherto thy life has been irreproachable. C.

VER. 29. *Of the living*, or predestinate, over whom Providence watches in a particular manner. She seems to allude to the method of carrying pieces of silver in bundles. Prov. vii. 20. Chal. "the soul of my lord shall be in the treasury of the lives of the age, before the Lord God." C.—It shall be preserved for length of days, like something most precious, (H.) while the wicked shall be in continual danger and anxiety, like a stone in a sling. Zac. ix. 15.

VER. 30. *Israel*, a thing which all expected and even Saul himself. Chap. xxiv. 21.

VER. 31. *Scruple.* Heb. "scandal," or sin, for David might defend himself, but ought not to attack or take revenge, like a king. Grot.—*Innocent.* Many of Nabal's family were such, and even his fault did not deserve death. Heb. "shed blood without cause." C.—*Handmaid*, who has suggested this good advice. M.—David was so much pleased with her prudence and beauty, that he afterwards married her. H.

VER. 32. *Speech.* Heb. "advice, or wisdom." Sept. "conduct." C.

VER. 35. *Face.* I have been pleased with thy coming, and granted thy request. H.—David had sworn with too much haste. C.—"It is sometimes wrong to perform what has been promised, and to keep an oath." S. Amb. Off. 1. C. ult.

VER. 37. *Stone.* Stupified at the thought of the imminent danger to which he had foolishly exposed himself. T.

VER. 39. *Blessed be*, &c. David praiseth God on this occasion not out of joy for the death of Nabal, (which would have argued a rancour of heart,) but because he saw that God had so visibly taken his cause in hand, in punishing the injury done to him; whilst, by a merciful Providence, he kept him from revenging himself. Ch. Psal. lvii. 10.

VER. 41. *Thy servant.* She speaks to David's representatives, as if he had been present. H.—The marriage was proposed probably a month or two after the death of Nabal; and Abigail followed the messengers in a short time. M.

VER. 43. *Took*, or "had taken before," according to Josephus. Hence she is placed first, (C.) as the mother of David's first-born, Amnon. 2 Kings iii. 2. M.—Michol, whom he married first, had no children. H.—*Jezrahel*, a city of Juda. M. Jos. xv. 56.

VER. 44. *Phalti*, or Phaltiel, 2 Kings iii. 15. Saul violated all laws by so doing, and David took her back when he came to the throne, which he could not have done if he had given her a bill of divorce. Deut. xxiv. 4. C.

CHAP. XXVI. VER. 1. *Ziph.* Having declared themselves so decidedly against David, they apprehended the utmost danger if he should ascend the throne.—*Hill.* Heb. "Gabaa," as the Vulg. leaves it, ver. 3. It lay to the right hand of Ziph, (chap. xxiii. 19,) or "of Jesimon." Sept.

4 He sent spies, and learned that he was most certainly come thither.

5 And David arose secretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul slept, and Abner, the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him,

6 David spoke to Achimelech, the Hethite, and Abisai, the son of Sarvia, the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head: and Abner and the people sleeping round about him.

8 And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear, even to the earth at once, and there shall be no need of a second time.

9 And David said to Abisai: Kill him not: for who shall put forth his hand against the Lord's anointed, and shall be guiltless?

10 And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle, and perish:

11 The Lord be merciful unto me, and keep me that I never put forth my hand against the Lord's anointed. But now take the spear which is at his head, and the cup of water, and let us go.

12 So David took the spear, and the cup of water which was at Saul's head, and they went away: and no man saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

13 And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them,

14 David cried to the people, and to Abner, the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king?

15 And David said to Abner: Art not thou a man? and who is like unto thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

16 This thing is not good, that thou hast done: as the

Lord liveth, you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup of water, which was at his head?

17 And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king.

18 And he said: Wherefore doth my lord persecute his servant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice: but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

20 And now let not my blood be shed upon the earth before the Lord: for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

21 And Saul said: I have sinned; return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things.

22 And David answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

23 And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

24 And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

25 Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

CHAP. XXVII.

David goeth again to Achis, king of Geth, and obtaineth of him the city of Siceleg.

AND David said in his heart: I shall one day or other fall into the hands of Saul: is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the coasts of Israel? I will flee then out of his hands.

a A. M. 2947.

VER. 4. *Certainly*, or in a place strongly secured by nature. Sept. "well walled."

VER. 5. *Tent*, or covered chariot, such as the Scythians use in their marches. Justin. 1, or in a "royal tent." Sept. λαμπήνη, (Pollux. M.) "richly ornamented," (Lucifer of Cagliari,) "in the midst" (Aquila) of his troops. C.—David might see all was quiet from an eminence, or he might be informed by his spies. M.

VER. 6. *Hethite*. He had probably embraced the Jewish religion.—*Abisai* was the son of Sarvia, David's sister, and made a great figure at court. C.—David was directed by God to manifest his clemency (M.) and reverence for Saul in this perilous attempt. H.

VER. 8. *My*. Heb. "the spear," which was fixed in the ground at Saul's pillow. Prot. "let me smite him, I pray thee, with the spear, even to the earth, at once, and I will not smite him the second time." H.

VER. 9. *Guiltless*. Saul was still his king, how wicked soever, and this title rendered his person inviolable. C.—He will not permit any one to destroy the life of the king, though he was already anointed to succeed him. W.

VER. 10. *To die* a natural death. Thus those who are slain are said to die before their day. Psal. liv. 28. J.—He will not ascend the throne before the time appointed, and he will not kill Saul, except it be in battle, in his own defence. H.

VER. 19. *Sacrifice*, that he may be appeased (Jonathan. Vatab.); or rather I am willing to fall a victim, (M.) and pray that thy sacrifice may be acceptable, and all thy designs against me succeed. Psal. xix. 4.—*They are*. The opposition of this sentence to the preceding seems to require "let them be," &c. What in effect did not those deserve who wished to make David adore false gods? C.—*Lord* in the land of Israel.—*Gods*. They said so at least by their actions. M.

VER. 20. *Before*, and contrary to the decrees of the Lord, (H.) who will be my avenger.—*Hunted*, (*persequitur*), is here used in a passive sense (C.); or it may be rendered, "as a partridge pursues" what it feeds upon. H.

VER. 21. *Precious*, and treated as such, with care and respect. See 4 Kings i. 14; Psal. xlviii. 9; Isa. xliii. 4.—*Ignorant*. Yet Saul was inexcusable. 2 Kings xxiv. 10, &c.

VER. 22. *It*. He would not keep the spear, lest it might seem disrespectful.

VER. 24. *Set by*. Lit. "magnified," or deemed very precious. H.—*Distress*. These were the last words which David addressed to Saul; and they seem to have made a deep impression upon him. But as no dependence could be placed on Saul's most solemn promises, David resolved, by God's advice, to retire to the country of Geth. Salien. A. 2978.

VER. 25. *Prevail*, and mount the throne.—*Place*. Gabaa. M.

2 And David arose, and went away, both he and the six hundred men that were with him, to Achis, the son of Maach, king of Geth.

3 And David dwelt with Achis at Geth, he and his men; every man with his household, and David with his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

4 And it was told Saul that David was fled to Geth, and he sought no more after him.

5 And David said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of Juda unto this day.

7 And the time that David dwelt in the country of the Philistines, was four months.

8 And David and his men went up, and pillaged Gessuri, and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

9 And David wasted all the land, and left neither man nor woman alive: and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

10 And Achis said to him: Whom hast thou gone against to-day? David answered: Against the south of Juda, and against the south of Jerameel, and against the south of Ceni.

11 And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

* A. M. 2949, A. C. 1055.—^a Supra, xxv. 1; Ecccl. xlv. 23.

CHAP. XXVII. VER. 2. *Maach*, or *Maacha*. 3 Kings ii. 29. This king had perhaps seen David when he counterfeited madness. But now he was convinced that, by granting him protection, he would greatly annoy Saul, and draw many brave men out of his dominions.

VER. 5. *Country*, less peopled, and more remote from the sea.—*With thee*. David was attended like a king, so that he wished to avoid giving umbrage to Achis, and at the same time kept his own men at a greater distance from the contagious morals of the idolaters.

VER. 6. *Day*. This was written some time after the death of Samuel.—*Siceleg* belonged at first to Juda, and was afterwards given to the tribe of Simeon, till it fell into the hands of the Philistines, and being restored by them to David, was considered afterwards as the property of the kings of Juda. It lay not far from Horma. Jos. xix. 4.

VER. 7. *Months*. Heb. "days and four months." The former expression denotes a year; though some would have it that David remained "four months and a few days" in the country. C.—Sept. have "days, four months;" and Salien adopts that term. H. See chap. xxix. 3. D.

VER. 8. *Pillaged Gessuri, &c.* These probably were enemies of the people of God: and some, if not all of them, were of the number of those whom God had ordered to be destroyed; which justifies David's proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did: for the Scripture, in relating what was done, doth not say that it was *well* done. And even such as are true servants of God, are not to be imitated in all they do. Ch.—The nations of Chanaan, who inhabited as far as Egypt, and the Amalecites, who had escaped the arms of Saul, were devoted to destruction. Exod. xvii., &c. In such cases any man might fall upon them, without any other formal declaration of war. C.—Salien concludes that he did not attack the other nations (except the Amalecites, who were sufficiently marked out for destruction, Deut. xxv. 19) without consulting the Lord, by the high priest, as he was accustomed to do in every difficulty. A. 2979. M.

VER. 10. *Jerameel*, the son of Esron, inhabited the most southern parts of Juda.—*Ceni*, or the *Cenites*, descendants of Jethro, (C.) who dwelt at Arad and the environs. The words of David might signify that he attacked these people of Israel, as Achis understood him; or that he made inroads upon those who dwelt

12 And Achis believed David, saying: He hath done much harm to his people Israel: Therefore he shall be my servant for ever.

CHAP. XXVIII.

The Philistines go out to war against Israel. Saul being forsaken by God, hath recourse to a witch. Samuel appeareth to him.

AND "it came to pass in those days, that the Philistines gathered together their armies, to be prepared for war against Israel: And Achis said to David: Know thou now assuredly, that thou shalt go out with me to the war, thou, and thy men.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

3 "Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha, his city. And Saul had put away all the magicians and soothsayers out of the land.

4 And the Philistines were gathered together, and came and encamped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

5 And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed.

6 And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

7 And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor.

8 Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

9 And the woman said to him: Behold thou knowest

* Lev. xx. 27; Deut. xviii. 11; Acts xvi. 16.

to the south of them, which was really the case. H.—At his return he passed by Siceleg, where he left the spoil, carrying some of the choicest things, as a present, to Achis. M.—But he suffered none of the human race to be carried away captive, lest any of them might disclose the true state of affairs to the king, who might have apprehended that the injured nations would make an attack upon his dominions. Salien.

VER. 12. *Harm*. Achis supposed that David had thus forfeited all his pretensions to dwell among, much less to reign over, Israel; so that he might keep him always in his service. H.—In the mean time Saul was exterminating the people of Gabaon, which brought a pestilence on Israel forty years after. Theodoret.

CHAP. XXVIII. VER. 1. *Israel*. God made use of the ill-will of the Philistines to punish Saul, and to make way for David to the throne. Salien.—Each of the five lords brought their armies into the field, where they were united Achis, placing the greatest confidence in David, requires his attendance. C.

VER. 2. *Do*; or "can do." Thou wilt be convinced of my valour and fidelity. H.—But could David lawfully fight against his brethren? or could he desert Achis in the heat of the engagement? His answer is ambiguous. C.—He prudently committed his cause into the hands of Providence, resolved to do nothing contrary to his duty, and to abide by God's decision in this critical juncture, so that Cajetan blames him unjustly. Salien. M. T.—*Guard*. Sept. "captain of my body-guard."

VER. 3. *Samuel*. His death is here recorded, as well as the abolition of magic, to explain what follows, when Saul, not being able to obtain an answer from God, as his prophet had been withdrawn in anger, had recourse to the devil. H.—*Land*, while he reigned virtuously, (M.) according to the law. Lev. xix. 31; Deut. xviii. 11.

VER. 7. *Spirit*. Heb. "an *aub*," or vessel distended, as such impostors seemed to swell at the presence of the spirit. Sept. "a belly talker." They endeavour to speak from that part. Saul must have been stupidly blind thus to depend on what he had formerly banished with such care. C.—*Endor* was distant from Gelboe about four hours' walk. Adrichomius.—But Saul made a long circuit to avoid the enemy. Salien, ver. 20.

VER. 8. *Clothes*, that he might not fill the woman or his army with dismay. C.

all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

10 And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing.

11 And the woman said to him: Whom shall I bring up to thee? And he said: Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

13 And the king said to her: Fear not: what hast thou seen? and the woman said to Saul: I saw gods ascending out of the earth.

14 And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

15 And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayest show me what I shall do.

16 And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival?

17 For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

18 Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

19 And the Lord also will deliver Israel with thee into

^a Eccli. xlv. 23.

the hands of the Philistines: and to-morrow thou and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

20 And forthwith Saul fell all along on the ground; for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

21 And the woman came to Saul, (for he was very much troubled,) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spakest to me.

22 Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayest eat and recover strength, and be able to go on thy journey.

23 But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground, and sat upon the bed.

24 Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal, kneaded it, and baked some unleavened bread,

25 And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

CHAP. XXIX.

David going with the Philistines, is sent back by their princes.

NOW all the troops of the Philistines were gathered together to Aphec: and Israel also encamped by the fountain, which is in Jezrahel.

2 And the lords of the Philistines marched with their hundreds and their thousands: but David and his men were in the rear with Achis.

3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David, who was the servant of Saul, the king of Israel, and hath been

^b A. M. 2947.

VER. 10. *Thing.* He adds this crime of swearing unjustly to all the rest. Salien.

VER. 12. *Woman.* The Rabbins pretend that she was Abner's mother, (C.) which is extremely improbable, as he was of the tribe of Benjamin, and a man of such renown. Salien.—Theodoret follows their opinion in supposing that the woman was startled because Samuel appeared in a standing posture, and not with his feet upwards, or lying down on his back, as in a coffin, which they say (C.) is the usual manner of spirits appearing to people of her character. Bellarm. Pargat. ii. 6.—*She cried out,* because he appeared before she had begun her incantations, and was arrayed like a priest, according to Josephus, (H.) in great majesty; or she pretended to see him, the better to impose upon the king; for some think that all was a delusion. C.

VER. 13. *Gods,* or one venerable and Divine personage. W.—*Elohim* is applied to Samuel for greater honour. It is a title given to the true God, to idols, and people in dignity. C.

VER. 14. *Understood that it was Samuel.* It is the more common opinion of the holy Fathers, and interpreters, that the soul of Samuel appeared indeed; and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased, for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him. See Ecclesiasticus xlv. 23. Ch.—The passage is decisive (T.); *he slept and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth, in prophecy, &c.* Those who have called in question the reality of Samuel's apparition seem not to have remembered this passage. H.—Yet his soul was not united to his body, (Salien,) nor was he adduced by the power of the devil, but (D.) by a just judgment of God, to denounce destruction to the wicked king. S. Aug., &c. T.—The woman, beholding Samuel, fled out of the place, to Saul's companions, and left him alone with the king, ver. 21.—*Adored Samuel* with an inferior honour, as the friend of God, exalted in glory. Salien.—That Samuel really appeared is the more common opinion of the Fathers. S. Aug. Cura. 15. W

VER. 15. *Up.* To inform a person of something very terrible is distressing; and though the saints deceased cannot partake in the afflictions of mortals, yet we read that "the angels of peace will weep, but they will approve of the just sentence of the judge" against the reprobate. H.—God does not encourage magical arts on this occasion, but rather prevents their operation, as he did when Balaam would have used some superstitious practices. Num. xxiv. D.

VER. 16. *Rival.* How vain is it to expect that a prophet can give an answer, when the Lord is silent! Heb. "is become thy enemy." H.

VER. 17. *To thee.* Heb. "to him." This was only a repetition of what Samuel had before denounced. Chap. xv. 28. If the evil spirit spoke this, he was not guilty of falsehood, no more than Matt. viii. 29. C.—But would he dare so often to repeat the name of the Lord? H.—Could he know what would happen to Saul, &c. the next day? W.

VER. 19. *To-morrow.* Usher supposes some days afterwards. But all might take place the day after this was spoken. C.—*Sons,* except Isboseth, who enjoyed, for a time, part of his father's kingdom. H.—*With me.* That is, in the state of the dead, and in another world, though not in the same place. Ch.

CHAP. XXIX. VER. 1. *Aphec.* Hence they proceeded to Sunam, and attacked Saul near the fountain, which were all places in the vale of Jezrahel. The sacred writer thus leaves the two armies ready to engage, being intent on giving the particulars of David's history, and only relating the affairs of Saul, &c., inasmuch as they may refer to him. C.—David had retired from the army of the Philistines before Saul went to Endor, and some of the tribe of Manasses went after him, and were present in the battle in which the Amalecites were slain and plundered. 1 Par. xii. 19. Salien.

VER. 2. *Thousands,* making the troops pass in review, as the Heb. insinuates. —*Were.* Heb. "passed." David's band was connected with the troops of Achis, yet so that they might be easily distinguished by their dress, &c. C.

VER. 3. *Know David.* It seems they were not unacquainted with him, since they knew that Achis had given him a place, (ver. 4,) or city. H.—But they

with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

4 ^a But the princes of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

5 Is not this David, to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

6 Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found any evil in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

8 And David said to Achis: But what have I done, or what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

9 And Achis answering, said to David: I know that thou art good in my sight,^b as an angel of God: But the princes of the Philistines have said: He shall not go up with us to the battle.

10 Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

11 So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

CHAP. XXX.

The Amalecites burn Siceleg, and carry off the prey: David pursueth after them, and recovereth all out of their hands.

NOW^c when David and his men were come to Siceleg on the third day, the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire,

2 And had taken the women captives that were in it,

^a Supra, xxvii. 8; 1 Par. xii. 19.—^b 2 Kings xiv. 17, and 20; Item xix. 27.

prudently judged that it would be very hazardous to employ him on this occasion. Providence thus brought him honourably out of the scrape, as he could not have remained even inactive among the troops of the Philistines, without rendering himself suspected both to them and to his own people. C.—*Years.* Abulensis thinks that Achis told an untruth, to persuade the lords that he had been long witness of David's fidelity. He might also allude to the first time when he came to his court, or the four months specified chap. xxvii. 9, might fall into different years. Sept. "he has been with us days, this is the second year." M.—Syr. "two years (Arab. "one year") and some months." C.—The true term was only four months. W.

VER. 4. *Adversary.* Heb. *Satan*, "a calumniator, enemy," &c. C.

VER. 8. *King.* He speaks thus that he might not increase the suspicions of the Philistines. M.—In the mean time God called him to fight against Amalec, and to defend his own property, which was actually, or the next day, taken from Siceleg (H.); so that nothing could have been more desirable to him than to be thus dismissed with applause. Salien.

VER. 9. *Angel of God*, equally incapable of any meanness.—This exaggerated compliment occurs, Gen. xxxiii. 10; 2 Kings xiv. 17, and xix. 27.

CHAP. XXX. VER. 1. *Day.* It was distant from Aphec about ninety miles. —*Smitten*, yet without killing any. C.—We may adore a merciful Providence, which prevented these barbarians from treating David's men as he had treated theirs. Chap. xxvii. 11. Salien. A. C. 1074.—He would allow them to burn the

both little and great: and they had not killed any person, but had carried them with them, and went on their way.

3 So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives,

4 David and the people that were with him, lifted up their voices, and wept till they had no more tears.

5 For the two wives also of David were taken captives, Achinoam, the Jezrahelites, and Abigail, the wife of Nabal of Carmel.

6 And David was greatly afflicted: for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons and daughters: but David took courage in the Lord his God.

7 And he said to Abiathar, the priest, the son of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

8 And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.

9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some, being weary, stayed there.

10 But David pursued, he and four hundred men: for two hundred stayed, who, being weary, could not go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water, three days and three nights.

13 And David said to him: To whom dost thou belong; or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite: and my master left me, because I began to be sick three days ago.

14 For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

^c A. M. 2949; 1 Par. xii. 20.

city, &c., that David might be roused to execute the Divine vengeance upon them. Theodore.

VER. 6. *Stone him*, as the author of all their losses, because he had not left a sufficient garrison at Siceleg, and had irritated the Amalecites. Inconstant people! they thought that he was indebted to them for all that he possessed! C.—David, without being too much dejected, sought out for an immediate remedy, and led them on to battle. T.

VER. 7. *To David.* Some think that David put on the ephod; but this was the function of the high priest, who, according to Grotius, turned towards David, that he might see the brightness of the precious stones. See Exod. xxviii. 30. W.

VER. 10. *Weary.* Heb. *pogru*, denotes those who are "lazy and dead." Sept. "some sat down on the other side of the torrent." Syr. and Arab. insinuate, to defend the passage. But why then do the rest complain? C.—They acted irrationally, as David showed afterwards. Some of the six hundred might well be more exhausted than others, and these were selected to guard the baggage, ver. 24. This was only the third day since they left Aphec, ver. 1. H.

VER. 12. *Raisins.* Heb. *tsomkim*. See chap. xxv. 18. C.—The soldiers very prudently took some provisions with them, as they were going into a desert country. M.

VER. 14. *Cerethi*, denotes the Philistines, (R. David. See ver. 16. H.) who came originally from Creta. 2 Kings xv. 18; Ezec. xxv. 16. C.—*Caleb.* Hebron

15 And David said to him: Canst thou bring me to this company? and he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

16 And when he had brought him, behold they were lying spread abroad upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

17 And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

18 So David recovered all that the Amalecites had taken, and he rescued his two wives.

19 And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all.

20 And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

21 And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

22 Then all the wicked and unjust men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife, and his children, and be contented with them, and go his way.

23 But David said: You shall not do so, my brethren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands:

a A. M. 2949.

and Cariath-sepher fell to his share. The enemy had a good opportunity to ravage all those places, as most of the soldiers were absent (C.) at Jezrahel. H.

VER. 15. *Him*. David did not require this slave to betray his master, for the latter had lost all his claim, and David had acquired it by relieving the distressed. The Amalecites dwelt in tents, and the slave knew where they commonly lodged. C.

VER. 16. *Drinking*. Heb. adds, "and dancing," (Salien,) in honour of their gods. M.

VER. 17. *Evening*. Heb. "twilight," in the morning (C.) or evening. H.—Some think that the pursuit lasted three days; others only from three till five in the evening. But David more probably slaughtered the intoxicated people during the space of a whole day, from morning till evening. C.—Sept. "from the morning or evening star rising, ἀπὸ ἑωσφόρου, till the afternoon, and on the following day," (H.) which commenced at sun-set. C.

VER. 19. *All*, excepting what had been eaten, or consumed with fire. M.

VER. 20. *And made*. Heb. "which they drove before those things (or cattle," taken from the Amalecites. H.) "which were separated from those which David had recovered." C.

VER. 22. *Unjust*. Heb. *Belial*. See Deut. xiii. 13. C.—David saluted those who had remained at Besor, to show that he approved of their conduct, unless we may attribute it to his great clemency. M.

VER. 24. *Alike*. Nothing could be more just and prudent; as this decision prevents continual murmurs and inconveniences. Those who are left behind are bound to defend the baggage at the hazard of their lives, and each man must obey the orders of the general.

VER. 25. *A law*. Custom, (C.) and a particular injunction, had long before made way for it. Num. xxxi. 27. H. Jos. xxii. 8.—We might translate the Heb. "And this law had been observed in Israel from that day and before." David restored to its full vigour this ancient regulation. The Hebrews have no compound verbs, such as re-establish, re-build, &c., instead of which they say, to establish (C.) and build again. Thus, by the addition of adverbs, they can

24 And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.

25 And this hath been done from that day forward, and since was made a statute and an ordinance, and as a law in Israel.

26 Then David came to Siceleg, and sent presents of the prey to the ancients of Juda, his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord.

27 To them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether,

28 And to them that were in Aroer, and that were in Sephamoth, and that were in Esthamo,

29 And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30 And that were in Arama, and that were in the lake Asan, and that were in Athach,

31 And that were in Hebron, and to the rest that were in those places, in which David had abode with his men.

CHAP. XXXI.

Israel is defeated by the Philistines: Saul and his sons are slain.

AND the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in Mount Gelboe.

2 And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab, and Melchisua, the sons of Saul.

3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

4 Then Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armour-bearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it.

b 1 Par. x. 2, and 3.—c 1 Par. x. 4.

explain the same thing. Prot. "from that day forward he made it a statute," &c. H.

VER. 26. *Neighbours*. Heb. "friends:" some were at a distance. Ver. 28. H.

VER. 27. *Bethel*, "the house of God," as the priests had afforded him protection. H.—It is not certain whether he speaks of a town of Ephraim, or of the cities where the ark and the tabernacle were now fixed.—*Ramoth*, in the tribe of Simeon (C.): there was another in the tribe of Gad. M.—*Jether*, or "Jethira," (Euseb.) a priests' town, called *Ether*, Jos. xv. 42.

VER. 28. *Aroer*, on the Arnon. David had sojourned among the Moabites.—*Sephamoth*: perhaps *Sephama*, (Num. xxxiv. 10,) though it was a great way beyond the Jordan. C.—Abulensis assigns Sephamoth to Juda. M.—*Esthamo* was in the same tribe, belonging to the priests. Jos. xxi. 14.

VER. 29. *Rachal*; perhaps the same with Hachila. Chap. xxiii. 19, and xxvi. 1.—*Jerameel*. See chap. xxvii. 10.—*Ceni*, a canton to the south of the Dead Sea.

VER. 30. *Arama*, or *Horma*. Num. xxi. 3.—*Lake*. Heb. "at Chor Aschan." It is called Asan, Jos. xv. 42, and xix. 7.—*Athach*, or *Athar*. Jos. xix. 7.

VER. 31. *Hebron*, twenty miles south of Jerusalem.—*Rest*. David remunerated all his old friends, which was the sure way to procure more. H.

CHAP. XXXI. VER. 1. *Fled*. They make but a feeble resistance, as God was not with them. H.—The first onset was made by the archers, and Saul's three sons fell, while the king himself was dangerously wounded. C.—The death of his sons would increase his anguish. M.

VER. 2. *Jonathan*. Ven. Bede, &c. doubt not of his salvation. Salien.

VER. 3. *Overtook*. Heb. "attacked, found, or hit him." He was running away. H.—*Wounded*. Some translate Heb. "terrified," as they believe the words of the Amalecite, "my whole life is in me." But that wretch deserves no credit; and Saul would probably not take the desperate resolution of killing himself, till he saw there was no possibility of escaping. Sept. "the archers find him, and they wounded him in the lower belly." Theodotion, "in the part near the liver."

5 And when his armour-bearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men that same day together.

7 And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came and dwelt there.

8 And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in Mount Gelboe.

9 And they cut off Saul's head, and stripped him of

his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among their people.

10 And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

11 *Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul,

12 All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there.

13 And they took their bones, and buried them in the wood of Jabes: and fasted seven days.

* 2 Kings ii. 4.

VER. 5. *With him.* Thus, to avoid a little shame and temporal punishment, they rushed into those which are inconceivably great and eternal. H.—Saul seems to have been afraid of receiving any insult himself, rather than to have been desirous of preventing the blasphemies of the infidels against God, as the Jews pretend. He gave no signs of repentance, and the Spirit of God pronounces his condemnation. *So Saul died for his iniquities, because he transgressed;* (C. Heb. and Sept. in his iniquities, by which he prevaricated. T.) . . . *and moreover consulted also a witch, and trusted not in the Lord: therefore he slew him.* 1 Par. x. 13, 14. Saul prefigured those who, having yielded to temptations, persist and die in their evil ways. S. Greg. W.

VER. 6. *His men.* Paral. *his house fell together.* The hopes of his family were at an end, (H.) though Isboseth, Abner, and some few survived him, (M.) who had fled, (C.) or had not been in the engagement. H.

VER. 7. *Beyond,* or about "the passage" or fords of the Jordan, as the Heb. means. M.

VER. 10. *Astaroth.* The like custom was observed by the Hebrews, (chap. xxi. 9,) and by the Greeks and Romans, (C.) to acknowledge that victory was granted by God.—*Body,* with those of his three sons, ver. 12. H.—Saul's head

was hung up in the temple of Dagon, at Azotus (1 Par. x. 10): his body was suspended on the wall or street of Bethsan (2 Kings xxi. 12); or in the most public place, near the gate of the city.

VER. 11. *Jabes,* in gratitude for the deliverance which he had procured for them. Chap. xi. 11. C.—They are also deserving of praise for showing mercy to the dead, as well as for their bravery. W.

VER. 12. *Burnt them,* or the flesh, reserving the ashes and bones to be buried, as was customary among the Greeks (Homer, ψ.) and Romans. See Amos vi. 10.

VER. 13. *Wood.* Paral. *under the oak.*—*Days,* at their own option. David fasted one day, (C.) as he did for Abner. Salien.—The usual term of mourning was seven days. Eccli. xxii. 13. C.—It is very difficult to ascertain the length of Saul's reign. Sanctius and Tirin allow him only 2 years, Petau 12, Calvisius 15, Salien 18, Bucholeer, and probably Josephus, 20, though most copies of the latter have 38, S. Aug., Serarius, Usher, &c., 40, which is the term mentioned Acts xiii. 20. But most chronologers suppose that the time of Samuel's administration is there also included. H.—Sulpitius thinks that Saul only "reigned a very short time," as "the ark was brought to Cariathiarim before he appeared on the throne, and was removed by David after it had been there twenty years."

THE

SECOND BOOK OF SAMUEL;

OTHERWISE CALLED,

THE SECOND BOOK OF KINGS.

This Book contains the transactions of David till the end of the pestilence, occasioned by his numbering the people. Chap. xxiv. The last six chapters of the preceding book were probably written by Gad, who delivered God's orders to David, after he was deprived of the company of Samuel. Gad, Nathan, and other prophets, continued the sacred history, 1 Par. xxix. 29. After the unfortunate death of Saul, his general, Abner, instead of submitting quietly to the dominion of David, (H.) set the son of the deceased monarch upon the throne, at Mahanaim; and two years elapsed before the rival kings came to open war. Chap. ii. 10. Salien.—David was thirty years old when he was anointed at Hebron, (chap. v. 4,) where he reigned seven years and a half over Juda. On the death of Isboseth he was anointed a third time as king of all Israel, and reigned in that character thirty-seven years. H.—We here behold the many virtues of David, and his repentance for some faults into which he had fallen. His predictions, and the names and exploits of many of his valiant men, are likewise recorded. W.

CHAPTER I.

David mourneth for the death of Saul and Jonathan: he ordereth the man to be slain who pretended he had killed Saul.

NOW^b it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites and abode two days in Siceleg.

2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored.

^b A. M. 2949, A. C. 1055.

CHAP. I. VER. 6. *Chance.* He feigned this to obtain the favour of David; but the king punished him as he deserved. W.—*Spear,* or sword, as it is before expressed. M.

3 And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel.

4 And David said unto him: What is the matter that is come to pass? tell me. He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul, and Jonathan, his son, are slain.

5 And David said to the young man that told him: How knowest thou that Saul, and Jonathan, his son, are dead?

6 And the young man that told him, said: I came by chance upon Mount Gelboe, and Saul leaned upon his

VER. 9. *Anguish.* Heb. "the coat of mail withholds me." Sept. "horrid darkness encompasses me."—*Essbot* signifies a coat of mail, made of cloth, very thick, and boiled in vinegar, to render it more impenetrable. The Greek emperor

spear: and the chariots and horsemen drew nigh unto him,

7 And looking behind him, and seeing me, he called me. And I answered: Here am I.

8 And he said to me: Who art thou? And I said to him: I am an Amalecite.

9 And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

10 So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought *them* hither to thee, my lord.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan, his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec.

14 David said to him: "Why didst thou not fear to put out thy hand to kill the Lord's anointed?"

15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

16 And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan, his son.

a Psal. civ. 15.

18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the Book of the just.) And he said: Consider, O Israel, for them that are dead wounded on thy high places.

19 The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelboe, let neither dew nor rain come upon you, nor let there be in you fields of first-fruits: for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? *how was Jonathan slain in the high places?*

26 I grieve for thee, my brother Jonathan, exceeding beautiful, and amiable *to me* above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen, and the weapons of war perished?

and the French formerly wore them much, instead of iron. C.—Prot., however, agree with us.—*In me.* I have yet received no mortal wound. H.

VER. 10. *I killed him.* This story of the young Amalecite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book. Ch.—*Fall.* This he says, apprehending that David would perhaps disapprove of what he had done.—*Diadem*, or riband, which was tied round his head as a badge of his dignity. Heb. "the crown." But it was not of metal, though such were already common. Exod. xxviii. 36; 1 Par. xx. 2.

VER. 16. *Head.* None but thyself can be answerable for thy death. See Matt. xxvii. 25. David was already supreme magistrate, and he wished that all should be convinced that he rejoiced not at the death of the king, and that none might imitate the example of this wretch. C.

VER. 18. *Bow.* So this canticle was entitled, because it spoke in praise of the bow and arrows of Saul and Jonathan, ver. 22. So one of the works of Hesiod is called "a buckler;" of Theocritus, "a flute;" of Simmias, "a wing;" &c. Sept. have neglected this word entirely (C.) in the Roman edition. But it is found in the Alex. copy, which reads "Israel," instead of *Juda*, perhaps properly. Grabe, Prol. iv. 2. H.—Chal. "to shoot with the bow." Many suppose that David cautioned his men to exert themselves in that art, (M.) as they might soon expect to have to encounter the Philistines, (T.) who were very expert bowmen. W.—But the former interpretation seems preferable. C.—The bow might be also the beginning of some favourite song, to the tune of which (D.) David would have his men to sing this canticle, (H.) particularly when they went to battle. Grotius.—*Just.* See Jos. x. 3. M.—It seems this was a more ancient record, to which the author of this book refers. C.—The custom of composing canticles on such solemn occasions is very ancient and frequent. See 3 Kings iii. 33, and xiii. 29; Jer. xlviii. 31. Iliad ψ. and χ. The style of this piece can hardly be equalled by the most polite writers. C.—David is chiefly occupied with the praises of Jonathan. H.—*Consider . . places.* This sentence is omitted in Heb., Chal., Sept., and in some copies of S. Jerom's version. T. i. p. 365, Nov. edit. op. It is a further explication of the subsequent verse. C.—Yet the Sept. read, "Erect a pillar, O Israel, [upon thy heights; the Vat. Sept. places this after *slain*. H.] in honour of the slain, thy wounded soldiers. How are the mighty fallen?" H.

VER. 19. *Illustrious.* Heb. "the glory (beauty, hart, &c.) of Israel hath been pierced," &c. The comparison of Saul with a hart is noble enough in the ideas of the ancients. Psal. xvii. 34; Cant. ii. 9, and viii. 14. Syr. and Arab. "O hart of Israel, they have been slain," &c.—*Slain.* Heb. *elol*, signifies also "a soldier;" and this word agrees perfectly well with *gobrim*, "valiant," both here and ver. 22, and 25. Kennicott would apply it to Jonathan, upon whom David's attention is mostly fixed. "O ornament of Israel! O warrior, upon thy high places."—*How, &c.* H.—In this manner many such pieces commence. Lament. i. T.

VER. 20. *Triumph.* He was aware of the exultation of the infidels. H.

VER. 21. *Fruits*, which may be offered to the Lord. Inanimate things could not offend, nor does David curse them in earnest. But (T.) nothing could more strikingly express his distress and grief than this imprecation. It is false that those mountains have since been barren. This canticle is one of the most fruitful of the country. Brocard. C.—Job (iii.) speaks with the same animation, and curses his day. M.—*Of Saul*, or "Saul, the shield of his people, was cast away, as," &c. Prot. "as though he had not been anointed with oil." H.—He is not reproached for throwing away his buckler, for nothing was deemed more shameful. The ancient Germans would not allow such a one to enter their temples or places of assembly. Tacit. Mor. Germ.—A woman of Sparta told her son, when she delivered one to him, "Bring this back, or be brought upon it" dead. C.

VER. 22. *From.* Heb. "without the blood of soldiers, without the fat of the valiant, the bow of Jonathan had never returned." Kennicott.—*Fat.* The entrails. It might also denote the most valiant of the soldiers, as we read of "the fat or marrow of corn" for the best. Psal. lxxx. 17. C.

VER. 23. *Lovely*, or united. Jonathan always behaved with due respect towards his father, though he could not enter into his unjust animosity against David. C.—The latter passes over in silence all that Saul had done against himself, and seems wholly occupied with the thought of the valour and great achievements of the deceased. H.

VER. 25. *Battle.* Heb. "in the midst of battle! O Jonathan, thou warrior upon thy high places! Kennicott, Diss. i. p. 123.

VER. 26. *Brother.* So they lament, *Alas! my brother.* Jer. xxii. 18. M.—*Women.* He indicates the ardour of his love, not any inordinate affection. D.—I love thee more than any person can love a woman, (C.) more than women can love their husbands or children. M.—Chal. "thy love is more wonderful to me than the love of two who are espoused."—*As, &c.* This is not found in Heb., Sept., or S. Jerom. C.

VER. 27. *Perished*, falling into the hands of the enemy; though Saul and Jonathan may be styled the arms, as well as the shield, of Israel. M.—No character could be more worthy of praise than the latter. His breast was never agitated by envy, though he seemed to be the most interested to destroy David. Saul is one of the most striking figures of the reprobation and conduct of the Jewish church. As he was adorned with many glorious prerogatives, and chosen by God, yet he no sooner beheld the rising merit of David than he began to persecute him: so the Jews had been instructed by the prophets, and had been selected as God's peculiar inheritance; and nevertheless took occasion, from the virtues and miracles of the Son of God, to conspire his ruin. The Romans were sent to punish the Jews, who are now become the most abject of all mankind, and are filled with rage, seeing the exaltation of the Christian Church, as Saul was reduced by the Philistines to the greatest distress, and his children were forced to

CHAP. II.

David is received and anointed king of Juda. Isboseth, the son of Saul, reigneth over the rest of Israel. A battle between Abner and Joab.

AND after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2 So David went up, and his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel:

3 And the men also that were with him, David brought up, every man with his household: and they abode in the towns of Hebron.

4 ^bAnd the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have showed this mercy to your master, Saul, and have buried him.

6 And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing.

7 Let your hands be strengthened, and be ye men of valour: for although your master, Saul, be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner, the son of Ner, general of Saul's army, took Isboseth, the son of Saul, and led him about through the camp,

9 And made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel.

10 Isboseth, the son of Saul, was forty years old when he began to reign over Israel, and he reigned two years; and only the house of Juda followed David.

11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

^a A. M. 2949.

Implore the protection of the man whom he had so cruelly persecuted, &c. C.—Saul and Judas may be a warning to us, that no person ought to live without fear, since they perished so miserably, though they had been elevated by the hand of God. S. Amb., &c. H.

CHAP. II. VER. 1. *Juda*. David thought it was his duty to co-operate with the designs of Providence. He consults the Lord (C.) by means of Abiathar, (Abul.) or by a prophet. Joseph.—*Hebron*, ennobled by the patriarchs. M.—It was also in the centre of Juda, and the strongest place belonging to that tribe. C.—Part of Jerusalem was still in the hands of the Jebusites. H.

VER. 3. *Towns, villages, and dependencies of Hebron*.

VER. 4. *Juda*, without the concurrence of the other tribes, (C.) which would be an evil precedent in a commonwealth, unless God had authorized them by the declaration of his will. Grot. T.—*Told*, perhaps by some ill-designing men, who wished to irritate David against those who had shown an attachment to Saul, unless the king had made inquiry, thinking it his duty to bury the deceased. C.

VER. 6. *And truth*, or a real kindness. God will reward you for the sincere piety which you have shown towards the dead. C.—*Will*. I do, by these messengers, thank you. Louis de Dieu.

VER. 7. *King*. He invites them to concur with the men of Juda, hoping that all Israel would be influenced by their example. But his hopes proved abortive, as Abner caused Isboseth to be proclaimed king in the vicinity at Mahanaim.

VER. 8. *Camp*. Heb. *Menim*, which many take for a proper name (C.) of the town, on the river Jabok, where Jacob had encamped. Gen. xxxii. 2. H.—Abner was aware that he should not retain his authority under David, and therefore conducted Isboseth to the camps in various places, (M.) but chiefly on the

12 And Abner, the son of Ner, and the servants of Isboseth, the son of Saul, went out from the camp to Gabaon.

13 And Joab, the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the pool, and the other on the other side.

14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

15 Then there arose and went over twelve in number of Benjamin, of the part of Isboseth, the son of Saul, and twelve of the servants of David.

16 And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

17 And there was a very fierce battle that day: And Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes, that abide in the woods.

19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.

20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am.

21 And Abner said to him: Go to the right hand, or to the left, and lay hold on one of the young men, and take thee his spoils. But Asael would not leave off following him close.

22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab, thy brother.

23 But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear, with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died, stood still.

^b 1 Mac. ii. 57; Infra, v. 3.

east side of the Jordan, (H. ver. 29,) where the people were particularly attached to Saul's family. Isboseth seems to have been a fit tool for his purpose.

VER. 9. *Gessuri*. There was one south of Juda; but this country was probably near Hermon, and might be tributary to Israel. David perhaps married this king's daughter, in order to detach him from the party of Isboseth. Chap. iii. 3. Heb. reads, "Assuri;" and S. Jerom observes that many explained it of the tribe of Aser, (Trad. Heb.) with the Chaldee, (D. M.) or of the Assurians. Gen. xxv. 3.

VER. 10. *He reigned two years*, viz. before he began visibly to decline: but in all he reigned seven years and six months: for so long David reigned in Hebron. Ch. W.

VER. 12. *Servants*; guards, army. M.—*Camp*; or from Mahanaim to Gabaon, in the tribe of Benjamin, about six miles from Jerusalem. C.—Sept. leave the former word untranslated, "Manaeim." H.

VER. 14. *Play*, like the gladiators, with drawn swords, which formed one of the principal diversions at Rome, (C.) while it was pagan. But there is no mention that Abner and Joab had authority to agree that these champions should decide the fate of the two kingdoms, (H.) whence they are generally accused of ostentation; though the soldiers, not being acquainted with their motives, were obliged to obey. T. M.

VER. 16. *Together*. Some understand this only of Abner's soldiers, as the original may be explained: "And they (David's men) caught every one his," &c. But it is more generally believed that all fell. C.

VER. 21. *Spoils*. Attack one who may be a more equal match for thee. H. VER. 22. *Brother*. It seems they were great friends, though they had espoused different parties. C.

VER. 23. *Stroke (aversa)*. Heb. "with the hinder end of the spear, under the fifth rib." Sept. "in the loin."

24 Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over against the valley, by the way of the wilderness in Gabaon.

25 And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.

26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, *even* in the morning the people should have retired from pursuing after their brethren?

28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth-horon, came to the camp.

30 And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.

31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.

32 And they took Asael, and buried him in the sepulchre of his father, in Bethlehem: and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

CHAP. III.

David groweth daily stronger. Abner cometh over to him: he is treacherously slain by Joab.

NOW * there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.

2 ^b And sons were born to David in Hebron: and his first-born was Amnon, of Achinoam, the Jezrahelitess.

* A. M. 2951.—^b 1 Par. iii. 1.

VER. 24. *Wilderness*, or land which was not ploughed, though fruitful.

VER. 26. *Destruction*. Sept. "till thou hast gained a complete victory?" Chal. "to separation?" Must we come to an eternal rupture?—*Despair*? Heb. "that it will be bitterness in the end?" Abner insinuates that they had commenced in a sort of play, but the consequences had already proved too serious; and if Joab continued to pursue, his men would be rendered desperate. C.

VER. 27. *Sooner*. Heb. "If thou hadst not spoken," (D.) by challenging. Ver. 14. Josephus, &c. C.

VER. 28. *Trumpet*. It was not dishonourable for a general to do this himself. Chap. xviii. 16. But among the Hebrews the priests generally performed this office. C.

VER. 29. *Beth-horon*. Sept. "the extended plain." Heb. *Bothrun*, (H.) or the country towards the Jordan. C.—Thus the battle ended in his disgrace (H.); and many from all Israel began to flock to the standard of David. 1 Par. xii. 22. T.

CHAP. III. VER. 3. *Cheleab*, or Daniel. 1 Par. iii. 1. Sept. "Dania." C.—Alex. "Dalouja." H.—Others, "Abia."—*Gessur*, not far from Damascus. The lady probably first embraced the true religion, though the Scripture seldom enters into these details. C.

VER. 4. *Adonias* was slain by Solomon, (3 Kings ii. 24. M.) for arrogating to himself the right of the first-born, and pretending that the crown belonged to him. H.

VER. 5. *Wife*. She was otherwise of no nobility, but perhaps loved by David more than the rest, as Rachel was by Jacob.

VER. 8. *Concubine*. To marry the king's widow was deemed an attempt upon the throne. 3 Kings ii. 22. Hence Solomon was so displeased at Adonias, ver. 24.—*Dog's head*: of no account, like a dead dog (H.); or no better than a

3 And his second, Cheleab, of Abigail, the wife of Nabal, of Carmel: and the third, Absalom, the son of Maacha, the daughter of Tholmai, king of Gessur.

4 And the fourth, Adonias, the son of Haggith. and the fifth, Saphathia, the son of Abital.

5 And the sixth, Jethraam, of Eglā, the wife of David: these were born to David in Hebron.

6 Now while there was war between the house of Saul and the house of David, Abner, the son of Ner, ruled the house of Saul.

7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:

8 Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shown mercy unto the house of Saul, thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me, to charge me with a matter concerning a woman?

9 So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,

10 That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda, from Dan to Bersabee.

11 And he could not answer him a word, because he feared him.

12 Abner therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

13 And he said: Very well: I will make a league with thee: but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol, the daughter of Saul; and so thou shalt come, and see me.

14 And David sent messengers to Isboseth, the son of Saul, saying: "Restore my wife, Michol, whom I espoused to me for a hundred fore-skins of the Philistines.

15 And Isboseth sent, and took her from her husband, Phaltiel, the son of Lais.

16 And her husband followed her, weeping, as far as

* A. M. 2956, A. C. 1048.—^d 1 Kings xviii. 27.

servant, who leads a dog. The Jews considered the dog as one of the vilest of animals. Chap. ix. 8; Job xxx. 1.—*Juda*. This word is neglected by the Sept. Some would substitute *Liduth*, "to be cast away." C.—God permits the defenders of a wrong cause to fall out, that the right one may be advanced. W.

VER. 9. *Sworn*. It seems therefore that he knew of God's appointment, and had hitherto resisted it for his own temporal convenience. H.—If both he and Isboseth were ignorant of this decree, Abner had no right to deprive the latter of the crown. Abulensis, q. 7. M.

VER. 11. *Him*. And no wonder; since even David could not repress the insolence of his chief commander, ver. 39.

VER. 12. *Himself*. Heb. may be also "immediately," (Piscat.) or "in secret," (Kimchi,) as the matter seems not to have transpired. C.—Sept. Alex. "to Thelam, where he was, without delay, saying, Make," &c. H.—*Land*? Is it not thine? or have not I the disposal of a great part of it? M.

VER. 13. *Thee*. Could David thus authorize treachery? It is answered, that Abner knew that the throne belonged to him, and he was already responsible for all the evils of the civil war. David does not approve of his conduct, but only makes use of him to obtain his right.—*Michol*. He might justly think that the people would have less repugnance to acknowledge him for their sovereign, when they saw that he had married the daughter of Saul. She had never been repudiated by him. C.

VER. 14. *Isboseth*. Thus he would screen the perfidy of Abner, (M.) and hinder him from using any violence. C.—The pacific king accedes immediately to the request, as he had no personal aversion to David, and saw that he was in a far more elevated condition than Phaltiel. H.—Moreover, this was no time to irritate him more, as Abner was discontented. M.

VER. 16. *Bahurim*, in the tribe of Benjamin. Adric. 28.

Banurim: And Abner said to him: Go and return. And he returned.

17 Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David, that he might reign over you.

18 Now then do it: because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

19 And Abner spoke also to Benjamin. And he went to speak to David, in Hebron, all that seemed good to Israel, and to all Benjamin.

20 And he came to David, in Hebron, with twenty men: and David made a feast for Abner, and his men that came with him.

21 And Abner said to David: I will rise, that I may gather all Israel unto thee, my lord the king, and may enter into a league with thee, and that thou mayest reign over all as thy soul desireth. Now when David had brought Abner on his way, and he was gone in peace,

22 Immediately David's servants and Joab came, after having slain the robbers, with an exceeding great booty: And Abner was not with David in Hebron; for he had now sent him away, and he was gone in peace.

23 And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner, the son of Ner, came to the king, and he hath sent him away, and he is gone in peace.

24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away, and he is gone and departed?

25 Knowest thou not Abner, the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

26 Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it.

27 And when^a Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him, treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

28 And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner, the son of Ner:

^a 3 Kings ii. 5.

VER. 18. *Enemies*. We read not of this promise elsewhere. But how many other things are omitted in the sacred books! C.—Abner alleges God's decree, that he may not be deemed a traitor. Cajet.

VER. 19. *Benjamin*, which tribe was naturally most attached to Saul's family. They followed, however, the example of the ten tribes, and twenty of them accompanied their general to Hebron. Salien.

VER. 22. *Robbers*. Amalecites, (Salien,) or Philistines, who had made some incursions into David's territories. Abulensis.

VER. 25. *Dost*. This explains *going out*, &c. H.—Joab pretends to be wholly solicitous for the king's welfare. But he was afraid lest Abner should take his place, and he also desired to revenge Asael's death. M.

VER. 26. *Messengers*, in the king's name.—*Sira*. See Judg. iii. 26. Josephus says the place was twenty stadia from Hebron. Ant. vii. 1.

VER. 27. *Middle*. Sept. "sides."—*Brother* (who had been wounded in the same place); a just punishment of Abner's licentiousness. Salien.—This was given out as the pretext of the murder; but envy seems to have been the chief promoter. M.—Joab treated Amasa in the same manner. Chap. xx. 10. Ambition was his god. C.—Abisai was ready to assist him to murder Abner, ver. 30.

VER. 28. *Innocent*. I would not purchase a kingdom at such a price. C.—I beg that the crime may not be imputed to us, who are innocent. H.—God some-

29 And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

30 So Joab, and Abisai, his brother, slew Abner, because he had killed their brother Asael, at Gabaon, in the battle.

31 And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept.

33 And the king, mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, nor thy feet laden with fetters: but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it, wept over him.

35 And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sun-set.

36 And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people.

37 And all the people, and all Israel understood that day, that it was not the king's doing, that Abner, the son of Ner, was slain.

38 The king also said to his servants: Do you not know that a prince and a great man is slain this day in Israel?

39 But I as yet am tender, *though* anointed king: and these men, the sons of Sarvia, are too hard for me: the Lord reward him that doeth evil according to his wickedness.

CHAP. IV.

Isboseth is murdered by two of his servants: David punisheth the murderers.

AND^b Isboseth, the son of Saul, heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

^b A. M. 2956.

times punishes a whole kingdom for the sins of the rulers. M.—Yet not without some fault of the subjects. H.

VER. 29. *Distaff*. Some translate a stick, with which the blind, lame, and aged endeavour to walk. C.—Any of these conditions would be very mortifying to great warriors. H.—*Bread*. Hunger and famine were considered as a scourge of God. Psal. lvi. 7, 15, and cviii. 10. David is not moved with hatred, but foretells what will befall the posterity of these men, whose crime he abhors. C.

VER. 31. *Joab*. Requiring him to make some reparation, at least, for the offence, and to render the funeral pomp more solemn. All were obliged to rend their garments, and to put on sackcloth, on such occasions. It was very rough, and consisted chiefly of goat and camel's hair.—*Bier*, contrary to the custom of kings. Some copies of the Sept. say, he "went before the bier," (C.) where women commonly were placed. Grotius.

VER. 33. *Died*. Heb. "Is Abner dead, like Nabal," "a fool," (Chal.) "like the wicked?" Ought so brave a man to have died in this treacherous manner?

VER. 39. *King*. Sept. "and that I am to-day a relation, (by my wife,) and appointed king by the king?" H.—His throne was not well established (C. W.); and to undertake to punish the offenders now might have had as pernicious consequences as the attempt of Isboseth to correct his general. H.—The punishment was only deferred. 3 Kings ii. 5. M.—*Hard*. Powerful or insupportable. C.

2 Now the son of Saul had two men captains of his bands; the name of the one was Baana, and the name of the other Rechab, the sons of Remmon, a Berothite, of the children of Benjamin: for Beroth also was reckoned in Benjamin.

3 And the Berothites fled into Gethaim, and were sojourners there until that time.

4 And Jonathan, the son of Saul, had a son that was lame of his feet: for he was five years old, when the tidings came of Saul and Jonathan from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and became lame: and his name was Miphiboseth.

5 And the sons of Remmon, the Berothite, Rechab and Baana, coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the door-keeper of the house, who was cleansing wheat, was fallen asleep.

6 And they entered into the house secretly, taking ears of corn; and Rechab, and Baana, his brother, stabbed him in the groin, and fled away.

7 For when they came into the house, he was sleeping upon his bed in a parlour; and they struck him and killed him: and taking away his head, they went off by the way of the wilderness, walking all night.

8 And they brought the head of Isboseth to David, to Hebron: and they said to the king: Behold the head of Isboseth, the son of Saul, thy enemy, who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed.

9 But David answered Rechab, and Baana, his brother, the sons of Remmon, the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress,

10 "The man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news.

* Supra, i. 14.—b A. M. 2956; 1 Par. xi. 1.

CHAP. IV. VER. 1. *Isboseth* is omitted in Heb. but understood. He is expressed in the Sept. H.—*Troubled*, not knowing what turn things would now take, and fearing the resentment of the sons of Sarvia, though they were convinced of David's good dispositions. Salien, A. C. 1067.

VER. 2. *Bands (latronum)*. Lit. "robbers," or people who live on plunder, like the posterity of Ismael, and of Esau. Gen. xxvii. 40. The life-guards of princes are often styled *latrones*, (C.) from their being stationed at their "sides," as if *laterones*. M. See Servius. Judg. xi. 3.

VER. 3. *That*. Heb. &c. "this day," when the historian wrote. M.

VER. 4. *Miphiboseth*. All from *Beroth*, (ver. 2,) may be included within a parenthesis, being only mentioned here to let us know the state of affairs, (H.) and how the son of Jonathan could have no pretensions to the crown. Grot. C.—He would be almost twelve years old at the death of his uncle. H.

VER. 5. *At noon*, "to divide the day," as Varro (iii. 2) writes. This custom is very prevalent in hot countries.—*And the*, &c. is all omitted in Heb. and in the most ancient MSS. of S. Jerom's version. It is taken from the Sept., (C.) who do not notice any further the *taking ears of corn*, ver. 6. H.—Probably the Heb. had this sentence formerly. D.—It was customary to have women to keep the doors (Matt. xxvi. 69); and they were often employed in *cleansing wheat*.

VER. 6. *Corn*. Soldiers were paid with corn, instead of money. They came, therefore, under this pretext; or they brought some as a present to the king, (Liran,) or pretended that they were come to purchase, (M.) or bringing a sample to sell (T.); *ut emptores tritici*. Chal. Prot. "as though they would have fetched wheat, and they smote him under the fifth rib."

VER. 7. *Parlour*. Heb. "bed-chamber."—*Wilderness*. Avoiding places frequented. H.—The distance was about forty leagues, which they could not travel in one night. C.—Adrichomius says it was thirty hours' walk. Sept. "westward." H.

VER. 8. *Life*. They wish to recall to David's remembrance what Saul had done against him, that he may approve the more of what they had perpetrated. M.

VER. 11. *Innocent*. Isboseth was such, at least, in their regard. He might

11 How much more now, when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

12 And David commanded his servants, and they slew them, and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner, in Hebron.

CHAP. V.

David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

THEN all the tribes of Israel came to David, in Hebron, saying: "Behold we are thy bone and thy flesh.

2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

3 The ancients also of Israel came to the king, to Hebron, and king David made a league with them in Hebron before the Lord: "and they anointed David to be king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem, to the Jebusites, the inhabitants of the land: and they said to David: Thou shalt not come in hither, unless thou take away the blind and the lame, that say David shall not come in hither.

7 But David took the castle of Sion: the same is the city of David.

8 For David had offered that day a reward to whosoever should strike the Jebusites, and get up to the gutters of the tops of the houses, and take away the blind and the

* Supra, ii. 4.—d 3 Kings ii. 11.

also have mounted his father's throne, *bonâ fide*; and, at any rate, it was not their business to decide the matter (C.) in this treacherous manner.

VER. 12. *Feet*, while they were alive, (Theodoret. M.) almost as Adonibezec had treated many (Judg. i. 6); or they were first put to death, and the parts cut off were fastened to a cross; as the head and right hand of Cyrus were by his brother Artaxerxes. Xenop. Anab. 3. C.—Josephus seems to be of the former opinion, saying, "He ordered them to be executed in the most excruciating torments, while the head of Jeboseth (Isboseth) was buried with all honour." Ant. vii. 2.

CHAP. V. VER. 1. *Tribes*. Thus were God's promises sweetly fulfilled, and David obtained the quiet dominion over all Israel, excepting perhaps a few of the tribe of Benjamin, according to the Vulgate. 1 Par. xii. 29. An army of 340,822 was collected on this occasion; and David signalized the commencement of his reign by the taking of Jerusalem. C.—They were abundantly supplied with all necessities. Salien.—*Flesh*, of the same nation, as Moses had specified. Deut. xvii. 15. C.

VER. 2. *Lead out to battle*. His experience in war was a great recommendation. M.—*Feed*, as a shepherd, under which character he is *first* represented. H.—Other rulers were afterwards honoured with the same title, (C.) particularly the governors of the Church. Acts xx., &c.

VER. 4. *Forty*, a round number, as another half year is specified below (C.): or Solomon might be crowned at the expiration of the fortieth year. D.

VER. 6. *Land*. This was the only canton which the infidels still retained, as they had still possession of the citadel of Jebus, (C.) though the Israelites had been in the country above four hundred years. Ken.—Nothing could reflect greater glory on the beginning of David's reign than the seizing of this place, (C.) which was deemed so impregnable that the Jebusites thought the blind and the lame were sufficient to defend it. H.—They placed some upon the walls, (M.) "despising him, on account of the strength of their walls."

VER. 7. *Castle*: "the lower city," (Josephus,) spread over Mount Sion.

VER. 8. *Gutters*. Heb. *Botsnur*, "through (Noldius) the subterraneous

lame that hated the soul of David: Therefore it is said in the proverb: The blind and the lame shall not come into the temple.

9 ^a And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

10 And he went on prospering and growing up; and the Lord God of hosts was with him.

11 ^b And Hiram, the king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 ^c And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters:

14 And these are the names of them that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

15 And Jebahar, and Elisua, and Nepheg,

16 And Japhia, and Elisama, and Elioda, and Eliphalet.

17 And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

18 ^d And the Philistines coming, spread themselves in the valley of Raphaim.

19 And David consulted the Lord, saying: Shall I go

^a 1 Par. xi. 8.—^b 1 Par. xiv. 1.—^c 1 Par. iii. 1, and 2.—^d 1 Par. xiv. 9.

passage" (leading to the tops of the houses). Hugo of Vienna.—"The king promised to give the command of the army to the man who would pass through the cavities (*παράγγων*) below, and take the citadel." Josephus.—This reward is expressly mentioned in 1 Par. xi. 6, with the person who obtained it (S. Jer. Trad.); and it seems, after David, this ought to be inserted, "shall be the head and captain. And Joab, the son of Sarvia, went up first, and was made the general." H.—*Hated*. Heb. "that are hated by David's soul." Cajetan supposes that the Jebusites in the citadel are thus distinguished from those who dwelt peaceably in the lower town with the Israelites. C.—*Proverb*. Prot. insert, "He shall be head and captain. Wherefore they said, The blind . . . into the house." What is translated temple, may denote also "the house" of David, or "the place" where this provocation had been given. H.—Some think that the blind and the lame were excluded from the temple, or from David's palace. But we find that they had free access to the temple (Matt. xxi. 14; Acts iii. 2); and Miphiboseth eat at David's table, though he was lame. If the Jebusites be designated, they were already excluded from the temple, like other infidels of Chanaan. C.—Josephus (vii. 3) insinuates that "David drove them from Jerusalem," though we read of Areuna residing there. Chap. xxiv. 16. But he might be a proselyte before, and not dwell in the fort. The expression seems, however, to be proverbial, to signify any very difficult enterprise, which proves successful and contrary to expectation. H.—The Jebusites were thus derided (Sanctius) in their turn. T.—Whether Joab took this strong place by a subterraneous passage, (H.) or scaled the walls, and so got to the top, whence the water falls, as from a gutter (C.); it is certain that he displayed the utmost valour, and thus obtained the confirmation of his authority, which David would perhaps have willingly taken from him, (Salien,) if another had offered himself, and performed this hazardous enterprise. H.—He made a fair offer to all Israel, as they probably expected. Kennicott.

VER. 9. *Inwards*. He built or repaired the higher "city of David," beginning at Mello, to "fill up" the valley, which Solomon finished, and adorned with a palace. 3 Kings ix. 15; 4 Kings xii. 20. The place is probably called Asaramel. 1 Mac. xiv. 27. C.—Sept. and Josephus generally understand Mello to designate the citadel of Zion, or "a complete fortification," to defend the city. Instead of *inwards*, the Sept. have, "and his house." But *ubithe* means, "and to the house," temple, or fort, whence he begun the enclosure, so as to make a complete communication. Ken.—This city became "the most famous in all the East." Plin. v. 14.—"Walls, built in a crooked manner, according to the rules of art, enclosed two hills, immensely high." Tacit. Hist. 5.—These hills were multiplied on account of their different summits, so that Josephus speaks of five hills. The palace of David stood on Zion, and the temple on Moria, which was a part of it still more elevated, towards the east. The other hill is often called Acra by Josephus, and lay southward of Zion. Here the ancient town of Jebus was built. C.—We read of ten gates, and of four towers, belonging to this city. It was not

up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

20 ^e And David came to Baal Pharisim: and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. ^f Therefore the name of the place was called Baal Pharisim.

21 And they left there their idols: which David and his men took away.

22 And the Philistines came up again, and spread themselves in the valley of Raphaim.

23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them, but fetch a compass behind them, and thou shalt come upon them over against the pear trees.

24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face, to strike the army of the Philistines.

25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa, until thou come to Gezer.

CHAP. VI.

David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence is carried to David's house.

AND David again gathered together all the chosen men of Israel, thirty thousand.

2 ^g And David arose, and went, with all the people

^e Isa. xxviii. 21.—^f 1 Par. xiv. 11.—^g 1 Par. xiii. 5. A. M. 2959.

well supplied with water, and what it had was brackish. The walls seem never to have exceeded four and a half miles; now they are only three, and include Mount Calvary, which was formerly no part of the city. H.

VER. 11. *Hiram* was a magnificent prince, who kept up a correspondence with Solomon. He greatly adorned the city of Tyre. See Josep. c. Ap. 1.

VER. 12. *Over*. Heb. "for." The king is bound to promote the welfare of his people. C.—But the same word means "over," as the Prot. allow. H.—Success constantly attending David was an earnest that the Lord had not rejected him. C.

VER. 13. *David took more concubines and wives of Jerusalem*. Not harlots, but wives of an inferior condition: for such in Scripture are styled *concubines*. Ch.

VER. 17. *Seek*, or attack David. He went out to meet them. Par. But receiving an order not to join battle as yet, retired to Odollam, (chap. xxiii. 13; 1 Par. xi. 15. C.) a strong hold, with which he was perfectly acquainted. H.

VER. 18. *Raphaim*. Sept. "of Titans," (C.) or giants who had dwelt there. M.—It lay to the west (M.) or south of Jerusalem, and extended as far as Bethlehem. David was still more to the south, (C.) so that he seemed to be cut off from his capital. But it was secure enough. H.—On this occasion three of his brave men went through the midst of the enemies' ranks, to fetch water from the spring of Bethlehem. Chap. xxiii. 16.

VER. 21. *Away*, and burnt. Par. The ark had on the contrary proved fatal to the gods, and to the people of the Philistines; who might hence perceive the difference there was between the true God and their false gods.

VER. 23. *Shall, &c.* This consultation is omitted in Heb. C.—Prot. "and when David inquired of the Lord, he said, Thou shalt not," &c. Sept. "and David," &c. H.—*Trees*. Heb. *Bochim*. Sept. "of lamentation." Judg. ii. 1.

VER. 24. *Trees*. Many translate the Heb. "mulberry trees," or leave the original word, *bocaim*, "the heights of Bochim." Sept. seem to give a double version: "the sound of the agitation (or Alex. "shutting up," (H.) as with an army on all sides) of the woods, of the lamentation." M.

VER. 25. *Gabaa*, which some would understand of "the hill" of Bochim. C.—But in Sept. (Alex.) and in Par. we read *Gabaon*, a city near the birth-place of Saul. H.—David pursued the enemy by Gabaa, and took from them all the cities of which they had taken possession after their victory. C.—*Gezer* was in the tribe of Ephraim, (M.) on the confines of the Philistines. C.

CHAP. VI. VER. 1. *Again*, after he had been anointed. David consulted his officers, &c., (1 Par. xiii. 1,) and called a numerous assembly of the priests and people to meet him at Cariathiarim.—*Thousand*, in arms, to protect the rest, (C.) who might probably amount to 300,000. H.—This number Capel and Grotius would substitute for the one here mentioned. Some copies of the Sept. read 70,000. In the former assembly there were 340,000, or 359,000, (C.) or 60,000. Chap. v. 1. H.

that were with him of the men of Juda, to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it between the Cherubims.

3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa; and Oza, and Ahio, the sons of Abinadab, drove the new cart.

4 *And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio, having care of the ark of God, went before the ark.

5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps, and lutes, and timbrels, and cornets, and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked, and made it lean aside.

7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

8 ^bAnd David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.

9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

10 And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obedom, the Gethite.

11 And the ark of the Lord abode in the house of Obedom, the Gethite, three months: and the Lord blessed Obedom, and all his household.

12 ^cAnd it was told king David, that the Lord had blessed Obedom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obedom, into the city of David, with joy. And there were with David seven choirs, and calves for victims.

13 ^dAnd when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

14 And David danced with all his might before the Lord: and David was girded with a linen ephod.

* 1 Kings vii. 1.—^b 1 Par. xiii. 11.—^c 1 Par. xv. 25.

VER. 2. *Juda.* But why are not the other tribes mentioned? and whither did they go? We should probably translate, "from the city of Baalim, in Juda;" which is another name of Cariathiarim, as the Par. intimate, ver. 6. See Jos. xv. 96, 0.—*Invoked*; or which is called "the ark of the Lord."

VER. 3. *Cart*, out of respect, as the Philistines had done, 1 Kings vi. 7. But God had ordered the Levites to carry it themselves, and the neglect here proved so dreadful; for which reason David required the priests to attend when he removed the ark from the house of Obedom, 1 Par. xv. 12.—*Gabaa* means "the hill of Cariathiarim," where the ark had been in the house of Abinadab from the time of its being restored back by the Philistines. Ch.

VER. 6. *Nachon.* 1 Par. *Chidon.* Heb. may be rendered, "prepared;" (Chal.) as they were almost arrived at the end (C.) of the procession.—*His hand*, is wanting in Heb. Kennicott.—*Kicked.* Prot. "shook it." H.

VER. 7. *Rashness.* Heb. *ssol*, means also "error, ignorance," &c. Syr. and Arab. better, "because he put forth his hand." Ken.—Oza had touched the ark uncovered, (Serarius,) showing too little confidence in God, as if he could not have hindered it from falling. T.—It is not certain that he was a Levite; and the privilege belonged to the sons of Caath, who could claim this honour only after the ark had been folded up with three covers. Moreover, the priests seem to have been always selected to carry the ark after they came into the promised land, ver. 3; 1 Kings iv. 4, &c. It is hoped that the fault of Oza would be expiated by his sudden death, (C.) as his intention was laudable. T.—But God would teach his ministers with what caution they were to treat sacred things, (C.) and how exactly all his injunctions were to be observed. H.

VER. 10. *Gethite*, a native of Geth-remmon, a Levitical city (Jos. xxi. 24); or he might have been born at Geth (C.); or his father might have resided there a long time, (Serar. T.) unless he was there with David. Salien.—He was a Levite, 1 Par. xv. 19, and xvi. 5, and xxvi. 4. C.

15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

16 And when the ark of the Lord was come into the city of David, Michol, the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace offerings before the Lord.

18 And when he had made an end of offering holocausts and peace-offerings, he blessed the people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed, every one to his house.

20 And David returned to bless his own house: and Michol, the daughter of Saul, coming out to meet David, said: How glorious was the king of Israel to-day, who uncovered himself before the handmaids of his servants, and was undressed, as if one of the vain fellows should strip himself.

21 And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

22 I will both play, and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids, of whom thou speakest, I shall appear more glorious.

23 Therefore Michol, the daughter of Saul, had no child to the day of her death.

CHAP. VII.

David's purpose to build a temple is rewarded with the promise of great blessings in his seed: His prayer and thanksgiving.

AND ^ait came to pass when the king sat in his house, and the Lord had given him rest, on every side, from all his enemies,

^a 1 Par. xv. 26.—A. M. 2960, A. C. 1044.

VER. 12. *Choirs.* Or companies of musicians. Ch.—This sentence is not found in Heb. nor in S. Jerom's version. C.—The Vat. and Alex. Sept. have, "David brought the ark of the Lord from the house of Obeddara, into the city of David, with joy; (13) and there were seven choirs with him, taking up the ark, and the sacrifice, a calf and lambs; (14) and David played on tuneful organs before the Lord; and David had on a beautiful stole." H.

VER. 13. *Paces.* So altars of turf (Grot.) were erected at this distance from each other, on each side of the road.

VER. 14. *Ephod*, which ordinarily was the habit of priests. But no law restrained others from using it, (C.) particularly on sacred occasions; as we often see laics in a surplice, when they have to sing Church music, &c. M.—David had also on a cloak of byssus (Paral.); and still Michol speaks as if he had been uncovered; because in this solemn ceremony he was inspired to divest himself of his royal robes, and to act with a degree of enthusiasm (H.); which would not have been otherwise becoming in a king. C.

VER. 16. *Leaping.* Sept. "beating" musical instruments. . . she counted him as nothing, &c. H.

VER. 18. *Blessed.* Wishing all sorts of happiness. Only priests and kings perform this function publicly. 3 Kings viii. 55.

VER. 19. *Cake*, made very thin, with a mixture of oil.—*Beef*, sufficient for a meal.—*Oil*. This was much esteemed in those days. Many would translate the Heb. "a bottle of wine."

VER. 20. *Fellows.* Sept. "dancers." Michol exaggerates, as David had been guilty of no indiscretion, ver. 14. C.—S. Gregory (Mor. xxvii. 27) styles her "insane." M.

VER. 22. *Eyes.* Humility in a king is truly noble.—*Glorious.* He accepts the compliment of Michol, though she had spoken ironically. H.

VER. 23. *Death.* Thus was she punished. The five sons who are attributed

2 He said to Nathan, the prophet: "Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?"

3 And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying:

5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?

6 Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt, even to this day: but have walked in a tabernacle, and in a tent.

7 In all the places that I have gone through with all the children of Israel, did I ever speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar?

8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: "I took thee out of the pastures from following the sheep, to be ruler over my people Israel:

9 And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great name, like unto the name of the great ones that are on the earth.

10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more, as they did before,

11 From the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house.

12 "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 "He shall build a house to my name, and I will establish the throne of his kingdom for ever.

* 1 Par. xvii. 1.—b 1 Kings xvi. 13; Psal. lxxvii. 70.—c 3 Kings viii. 19.—d 3 Kings v. 5.

to her, (chap. xxi. 8.) were only adopted; or perhaps we ought to read Merob instead of Michol (C.); as the latter had been connected with Phaltiel, and not with Adriel, who was the former's husband. H.

CHAP. VII. VER. 1. *Enemies*, before he had made war upon the surrounding nations. 1 Par. xviii. 1.

VER. 2. *Nathan*. An admirable courtier, (Grot.) and a great saint. Eccl. xvii. He was neither too rough, nor too complaisant.—*Skins*. The outer veils of the tabernacle were made of skins, as other tents generally were. C.—Heb. and Chal. "of curtains."

VER. 3. *Thee*. David did not, perhaps, consult him as a prophet; and Nathan thought that the proposal was so just that it might be safely carried into effect. C.—God afterwards sent the same Nathan to rectify his former decision, that he might not pass sentence, in future, without consulting him. M.

VER. 10. *Before*, provided they be faithful. These promises are conditional.

VER. 11. *House*, or give thee children, who shall hold the sceptre. M.

VER. 12. *I will establish his kingdom*. This prophecy partly relateth to Solomon; but much more to Christ, who is called the Son of David in Scripture, and the builder of the true temple, which is the Church, his everlasting kingdom, which shall never fail, nor be cast off for any iniquity of her children. Ch.—God passes over all the children whom David had already, 3 Kings ii. 15. The temporal kingdom was enjoyed by David's posterity for a long time, sufficient to verify the expression *for ever*, as it is often used in Scripture. C.—But the spiritual kingdom of the Messiah will last till the end of time, and be perfected in eternity. H.—In these predictions we must always distinguish the type from the reality. C.

VER. 13. *Faithful*; or continue a long time. M. 3 Kings xi. 38.—Where is now the house of David? or how is this accomplished, except in the Church?—

14 "I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

15 "But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.

16 And thy house shall be faithful, and thy kingdom for ever before thy face, "and thy throne shall be firm for ever.

17 According to all these words, and according to all this vision, so did Nathan speak to David.

18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?

19 But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come; for this is the law of Adam, O Lord God.

20 And what can David say more unto thee? for thou knowest thy servant, O Lord God.

21 For thy word's sake, and according to thy own heart, thou hast done all these great things, so that thou wouldst make it known to thy servant.

22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.

23 And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel, to be an everlasting people: and thou, O Lord God, art become their God.

25 And now, O Lord God, raise up for ever the word that thou hast spoken concerning thy servant, and concerning his house: and do as thou hast spoken,

26 That thy name may be magnified for ever, and it

* 1 Par. xxii. 10; Heb. i. 5.—f Psal. lxxxviii. 4, and 37.—g Heb. i. 8.

Thy face. Sept. "before me," which is conformable to Psal. lxxxviii. 38. David saw Solomon on the throne, and beheld the Messiah in spirit. C.

VER. 18. *Lord*. "More in soul than by this posture of the body, remaining quiet in meditation and prayer." Cajet.—The Heb. expression may denote no more than that David continued for a long time in fervent prayer; Josephus says, prostrate on the ground before the ark. It is not so much the posture of the body, as the fervour of the soul, which God regards. See S. Aug. ad Simp. 2, q. 4. C.

VER. 19. *God*. Thus man wishes to be treated. This maxim prevails universally. People seek for their own and their children's happiness; a favour which thou hast graciously promised unto me. C.—Thus immortality, and all happiness, were proposed unto the first man. M.—Some use an interrogation; "Is this the law of Adam?" C.—Prot. "manner of man." Can this felicity attend a man in his fallen state? Does the greatest friend treat his companion with so much condescension and regard? H.—In 1 Par. xvii. 17, it is thus expressed, and *hast made me remarkable above all men, O Lord God*. Osiander translates, "Behold the law of man, of the Lord God." I now discern the mysterious union of the Godhead with our humanity, in the person of the Son. C.—David is full of admiration that God should treat a weak mortal in such a manner. D.

VER. 21. *Word's sake*. Some copies (H.) of the Sept. read "servant's sake," as 1 Par. xvii. C.

VER. 23. *A name*. So that all might praise God for the favours which he had bestowed upon his people, (H.) and admire his power and glory.—*Gods*, whom thou didst cast out of Chanaan. Par. C.—*From*, is not expressed in the Vulg. or Heb., though Prot. also supply it. H.—Some explain *Elohim*, "gods," of the chief men of the Hebrew nation. The power of the idols was overthrown (Num. xxxiii. 4); and the Israelites were rescued both from oppression and from the service of false gods. Ezech. xvi. C.

may be said: The Lord of hosts is God over Israel. And let the house of thy servant, David, be established before the Lord.

27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.

28 And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

29 And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VIII.

David's victories, and his chief officers.

AND it came to pass after this, that David defeated the Philistines, and brought them down, *and David took the bridle of tribute out of the hand of the Philistines.

2 And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer, the son of Rohob, king of Soba, when he went to extend his dominion over the river^c Euphrates.

4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

5 And the Syrians of Damascus came to succour Adarezer, the king of Soba: and David slew of the Syrians two and twenty thousand men.

* 1 Par. xviii. 1.—b A. M. 2960.

VER. 25. *Raise up.* As long as the promises were not fulfilled they seemed to be dormant. M.

VER. 29. *Begin.* Heb. "please, or deign to bless." Sept. and Jonathan, "begin." C.

CHAP. VIII. VER. 1. *Tribute.* Aquila, and probably S. Jerom, translated, "cabit." Others suppose that *Amma*, or *Meteg-ama*, is some unknown place, which David wrested from the hands of the Philistines. It is hardly probable that the Israelites would have paid the latter tribute till the twentieth year of his reign, (C.) or even till the twelfth. Salien.—He might now force them to pay tribute. S. Jerom, &c. H.

VER. 2. *Earth*, like criminals condemned to die. Theodoret.—Some of them he chose to spare, and made tributary, having levelled the strong places with the ground. Den. the Carthusian.—Sept. intimate that half were destroyed. C.—But the Heb. rather implies that the greatest part was saved, "a full cord to save alive" (M.); unless there were three lots, and only one of them, larger indeed than the rest, spared. H.—*Tribute.* Heb. "brought gifts," which is a softer term. The Moabites were thus punished for former, and probably for some recent offences. H.

VER. 3. *Adarezer.* He is styled Adadezer in Heb., and this seems to have been his true name, though it is written Adarezer in Paral. Adad, or "the sun," was the chief idol of Syria, and the kings inserted the name with their own; as Benadad did.—*Euphrates*, which had been promised by God. Gen. xv. 18; Num. xxiv. 17. C.

VER. 4. *A thousand.* Prot. supply *chariots*, (H.) after the Sept. and 1 Par., (xviii. 4,) which have 7000 *horsemen*. Perhaps the numbers were expressed by single letters; and the Heb. final *n*, (700,) has been mistaken for *z*, (7000,) both here and chap. x. 18. M.—*Houghed.* Aquila, "destroyed." He rendered them unfit for war, as *Jane* had done, (Jos. xi. 6,) supposing that this was the import of the decree, forbidding many horses to be kept. Deut. xvii. 16.—*Horses* is not expressed in Heb., though the Prot. supply the word; as also *for*. We should translate lit. "He left out of them 100 chariots" (H.); as we read elsewhere that Adarezer had 1000. M.—But this expression being unintelligible, no less than "he houghed all the chariots," as the text stands at present in the original, may lead us to suspect that this verse has been inaccurately printed. Sept. "David paralysed (or rendered useless) all the chariots; and 100 chariots were reserved for himself out of them." Josephus says the rest of the 1000 chariots were burnt, 5000 horse slain, and 20,000 foot. H.

VER. 5. *Men.* As Adarezer had brought upon himself the arms of David,

334

6 And David put garrisons in Syria of Damascus: and Syria served David under tribute: and the Lord preserved David in all his enterprises, whithersoever he went.

7 And David took the arms of gold, which the servants of Adarezer wore, and brought them to Jerusalem.

8 And out of Bete, and out of Beroth, cities of Adarezer, king David took an exceeding great quantity of brass.

9 And Thou, the king of Emath, heard that David had defeated all the forces of Adarezer.

10 And Thou sent Joram, his son, to king David, to salute him, and to congratulate with him, and to return him thanks; because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass.

11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations which he had subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer, the son of Rohob, king of Soba.

13 David also made himself a name, when he returned after taking Syria, in the valley of the salt-pits, killing eighteen thousand:

14 And he put guards in Edom, and placed *there* a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprises he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people.

16 And Joab, the son of Sarvia, was over the army: and Josaphat, the son of Ahilud, was recorder:

17 And Sadoc, the son of Achitob, and Achimelech

* 1 Par. xviii. 3.

perhaps by attempting to succour the Moabites, as he afterwards did the children of Ammon (chap. x.); so the king of Damascus was ruined by coming too late to his assistance. This king may be the Adad mentioned by Nicolaus. B. iv. Salien, A. 2993, the fourteenth year of David. See ver. 1, and 3.

VER. 7. *Arms.* "Quivers." Paral. and Syr. "Bucklers." Heb. and Chal. "Bracelets." Sept. C.—These bucklers might be for ornament, like those of Solomon. 3 Kings x. 16. Salien.—They were taken afterwards by Sesac, king of Egypt. Joseph. vii. 6. H.

VER. 8. *Beroth*, or *Boroe*. C.—*Brass*. All for the use of the temple. 1 Par. xviii. 8. The battle seems to have been fought near Beroth. Salien.

VER. 9. *Emath*, or *Emesa*. Its king, Thou, being alarmed at the ambition of his neighbour Adarezer, (C.) was pleased with the victories of a prince from whom he thought he had less to fear, as he lived at a greater distance. H.

VER. 10. *Joram*, called Adoram in Chron. C.—*His*, Joram's, hand. M.

VER. 13. *Name*, or triumphal arch. Rabbins.—He acquired great fame. Chap. vii. 9; 1 Mac. v. 57. M.—*Syria*, which is styled *Aram* in Heb. The Sept. have read *Edom*, or *Idumea*, as the two names have often been confounded, on account of the similarity of the letters. The following verse seems favourable to this reading, as well as the title of the Psal. lix.; and 1 Par. xviii. 12, says, *Abisai... slew of the Edomites, in the valley of the salt-pits*, 18,000. It is probable that David was present. This Idumea was on the east of the Dead Sea, and had Bosra for its capital. C.

VER. 14. *Guards*, or officers to administer justice in his name, after Joab had killed all the males, during six months. 3 Kings xi. 15. C.

VER. 15. *All Israel*, not only over Juda. M.—All the people who dwelt within the promised land, as far as the Euphrates, were forced to acknowledge his dominion. H.—*People*, settling their differences, &c. Kings formerly performed, in person, the most important office of rendering justice; whence three kings of Crete are mentioned as judges in the realms below. C.—David acted with wisdom and justice. M.

VER. 16. *Sarvia*, sister of David. 1 Par. ii. 16.—*Army*. Joab had acquired such influence over it that his power was formidable even to David. Grot.—*Recorder*, or chancellor. Ch.—*A commentarius*. Aquila.—"Remembrancer," (H.) or the person who kept a journal of all memorable transactions. The kings of Persia employed people to keep such journals. 1 Esd. iv. 15; Est. vi. 1. Joseph. xi. 2. C.

VER. 17. *Achimelech* is also called the father of *Abiathar*, as these two had both names indiscriminately. 1 Kings xxi. 2. During the contest between the

the son of Abiathar, were the priests: and Saraias was the scribe:

18 And Banaïas, the son of Joiada, was over the Cerethi and Phelethi: and the sons of David were the princes.

CHAP. IX.

David's kindness to Miphiboseth for the sake of his father Jonathan.

AND David said: Is there any one, think you, left of the house of Saul, that I may show kindness to him for Jonathan's sake?

2 Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba, thy servant.

3 And the king said: Is there any one left of the house of Saul, that I may show the mercy of God unto him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir, the son of Ammiel, in Lodabar.

5 Then king David sent, and brought him out of the house of Machir, the son of Ammiel, of Lodabar.

6 And when Miphiboseth, the son of Jonathan, the son of Saul, was come to David, he fell on his face and worshipped. And David said: Miphiboseth? And he answered: Behold thy servant.

7 And David said to him: Fear not, for I will surely show thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul, thy father, and thou shalt eat bread at my table always.

8 He bowed down to him, and said: Who am I, thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the king called Siba, the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's son.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and

• A. M. 2967, A. C. 1037.

Miphiboseth, the son of thy master, shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

11 And Siba said to the king: As thou, my lord the king, hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat at my table, as one of the sons of the king.

12 And Miphiboseth had a young son, whose name was Micha: and all the kindred of the house of Siba served Miphiboseth.

13 But Miphiboseth dwelt in Jerusalem: because he ate always of the king's table: and he was lame of both feet.

CHAP. X.

The Ammonites shamefully abuse the ambassadors of David: they hire the Syrians to their assistance: but are overthrown with their allies.

AND it came to pass after this, that the king of the children of Ammon died, and Hanon, his son, reigned in his stead.

2 And David said: I will show kindness to Hanon, the son of Naas, as his father showed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

3 The princes of the children of Ammon said to Hanon, their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it?

4 Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments, even to the buttocks, and sent them away.

5 When this was told David, he sent to meet them: for the men were sadly put to confusion, and David commanded them, saying: Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon seeing that they had done an injury to David, sent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand foot-

• b 1 Par. xix. 2.

families of Saul and of David, two high priests were acknowledged in their respective dominions. Sadoc was also permitted to officiate at Gabaon during the reign of David; and, as Abiathar took part against Solomon, he was invested with the whole authority, and thus were accomplished the predictions made to Phinees and to Heli. Num. xxv. 12; 1 Kings ii. 35. C.—Yet Salien considers Abiathar as the sole pontiff, from the time that his father was murdered by Saul. Sadoc, in the mean while, was his arch-priest or delegate at Gabaon (H.); though Abulensis and Josephus acknowledge both as high priests, (1 Par. xxiv. 3,) officiating by turns. M.—Scribe, or secretary. Ch. See Judg. v. 14.—Sept. "counsellor." He is called Susa in Chronicles. H.

VER. 18. *The Cerethi and Phelethi.* The king's guards. Ch.—They were Philistines, and had attached themselves to David while he was at Geth, continuing always faithful to him. We read of them in the Vulgate, under the reign of Joas. 4 Kings xi. 19. David selected some out of all Israel towards the end of his reign. 1 Par. xxvii.—*Princes*: literally, *priests* (Cohen); so called by a title of honour, and not from exercising the priestly functions. Ch.

CHAP. IX. VER. 1. *Saul.* David was solicitous only about the descendants of Jonathan, who was the eldest son. The rest he afterwards gave up to be crucified, while he ordered the patrimony of Saul to be given to Miphiboseth, who was now about twenty years old. Salien, A. C. 1058.

VER. 2. *Servant*, or free-man of Saul, and a convert. Josephus. M.

VER. 4. *Lodabar*, probably on the east side of the Jordan. C.—*Machir* was a powerful man of the tribe of Manasses. M.

VER. 7. *Father*, or grandfather. H.—It is thought that all his goods had been confiscated, in consequence of Isboseth's assuming the regal dignity. C.—David might give the property to whom he pleased. M.—*Always*. This was a mark of the greatest distinction. Luke xxii. 30. C.

VER. 11. *My table*, if the king shall please so to order. Sanchez.—It would seem that Siba did not properly understand the king. C.

VER. 13. *Feet*, from five years of age. Chap. iv. 4. If we add the seven years and a half of his uncle's reign, and suppose that David would take this notice of him as soon as he had it in his power, after the taking of Jerusalem, we may conclude that he was about thirteen years old when he was presented to the king, and behaved with the most engaging modesty and respect. H.

CHAP. X. VER. 2. *Naas*, whom Saul had defeated, and who on that account is supposed to have received his rival more willingly, (C.) when he had retreated into the country of Moab. 1 Kings xxii. 3. After receiving many presents from Naas, he retired to Odollam. S. Jer. Tradit. M.—Though the Israelites were not to seek the friendship of these nations, (Deut. xxiii. 6,) they were not forbidden to make a return of gratitude. M.

VER. 4. *Away*, having forced them as it were to go into mourning for the deceased king. These nations adopted the same customs as the Hebrews: they cut their hair and rent their garments to express their deep affliction. Isa. xv. 2. The Arabs would deem it a great insult, and a piece of irreligion, to shave their beard. Darvieux 7, p. 175. Plutarch (Agesil.) observes, that the Lacedæmonians obliged those who acted in a cowardly manner in war to wear only one whisker. The garments (Aquila says, "the tunic," Sept. "the cloak, or mandua," which is a military garment used in Persia) were cut (C.) for the same purpose, like our spencers, (H.) that the ambassadors might be exposed to derision.

VER. 6. *Rohob*, the capital, between Libanus and Antilibanus.—*Soba* was subject to Adarezer. Chap. viii. 3.—*Maacha*, at the foot of Hermon.—*Istob* (Heb. *aiss-tub*) signifies, the man, or prince, or "the master of Tob," (C.) where Jephthe lived. Judg. xi. 5. D. Salien.—Josephus thinks that Istob is the name of a fourth king, who, together with the king of Micha, brought 22,000 into the

men, and of the king of Maacha a thousand men, and of stob twelve thousand men.

7 And when David heard this, he sent Joab, and the whole army of warriors.

8 And the children of Ammon came out, and set their men in array at the entering in of the gate: but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha, were by themselves in the field.

9 Then Joab, seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered to Abisai, his brother, who set them in array against the children of Ammon.

11 And Joab said: If the Syrians are too strong for me, then thou shalt help me: but if the children of Ammon are too strong for thee, then I will help thee.

12 Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his sight.

13 And Joab, and the people that were with him, began to fight against the Syrians: and they immediately fled before him.

14 And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 Then the Syrians, seeing that they had fallen before Israel, gathered themselves together.

16 And Adarezer sent and fetched the Syrians, that were beyond the river, and brought over their army: and Sobach, the captain of the host of Adarezer, was their general.

17 And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought against him.

18 And the Syrians fled before Israel, and David slew of the Syrians the men of seven hundred chariots, and

forty thousand horsemen: and smote Sobach, the captain of the army: who presently died.

19 And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid, and fled away, eight and fifty thousand men, before Israel. And they made peace with Israel, and served them: and the Syrians were afraid to help the children of Ammon any more.

CHAP. XI.

David falleth into the crime of adultery with Bethsabee. and not finding other means to conceal it, causeth her husband, Urias, to be slain: then marrieth her, and she beareth him a son.

AND^b it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab, and his servants with him, and all Israel, and they ravaged the country of the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

2 In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: and he saw from the roof of his house, a woman washing herself, over against him: and the woman was very beautiful.

3 And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee, the daughter of Eliam, the wife of Urias, the Hethite.

4 And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness:

5 And she returned to her house, having conceived. And she sent and told David, and said: I have conceived.

6 And David sent to Joab, saying: Send me Urias, the Hethite. And Joab sent Urias to David.

7 And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

^a A. M. 2965, A. C. 1036.

^b 1 Par. xx. 1. A. M. 2969, A. C. 1035.—^c Lev. xv. 18.

field. The first he styles king "of the Mesopotamians," (1 Par. xix. 6,) which Salien explains of the country between Abana and Pharpar, the two great rivers of Syria, (4 Kings v. 12,) though, on this occasion, he allows that Adarezer hired forces from the utmost parts beyond the Euphrates. H.

VER. 7. *Warriors.* The outrage offered to the ambassadors was a sufficient reason. The king of Ammon might have refused to receive them; but he could not, with any propriety, treat them with scorn. "The right of ambassadors has both a Divine and human sanction." Cicero, c. Verrem 3.—The Romans have frequently waged war to revenge such wrongs. Grot. Jur. ii. 18.

VER. 8. *Ammon.* David was disposed to have lived in peace with this nation: but they voluntarily provoke his arms, after he had made such havoc upon all the neighbouring idolaters, and thus draw down the scourge of Providence; who suffers those to be blinded whom he has resolved to punish. H.—*Gate of Medaba.* Paral. Besides the 33,000 auxiliaries (ver. 6) and the natives, 32,000 chariots of war were hired from beyond the Euphrates. 1 Par. xix. 7.

VER. 12. *City,* Jerusalem, the metropolis; or, all the cities of Israel. Paral.

VER. 15. *Together,* expecting that David would punish them further. M.

VER. 18. *Hundred.* Paral. *thousand,* allowing ten men for each chariot. D. M.—The men is omitted in both texts. See chap. viii. 4. H.—*Horsemen.* Paral. reads, *footmen,* supplying what is here omitted, (Salien,) so that 87,000 Syrians perished, unless there be a mistake of the transcribers. C.

VER. 19. *Before Israel.* Heb. and Sept. only read, "And when all the kings, servants of Adarezer, saw that they were smitten before Israel, they made peace with Israel, and served them," &c. H.—The addition is not found in the ancient version of S. Jerom. C.

CHAP. XI. VER. 1. *Year.* Heb. "at the end of the year," (Chal., Syr.,)

which may be explained either of the year after the preceding engagement, or at the end of the civil year, in the autumnal equinox, (C.) or of the sacred year, which begins in the spring, (H.) when kings more commonly go to battle, about the month of March. M.—*Ammon.* They had not been sufficiently chastised, as they had saved themselves within their strong cities. They had added to their other crimes that of stirring up the Syrians against David. C.—*Rabba,* the capital of Ammon, which Polybius calls "Rabatamana." See chap. v. 8. H.

VER. 2. *Noon.* He had been reposing, according to custom. Chap. iv. 7. C.—But the devil was not idle. He was meditating a temptation and crime, which involved a great part of the remainder of David's life in misery. H.—He had reigned eighteen years, and lived forty-eight, almost without blame. Salien, A. 2998.—*His house,* as the Heb. explains it. The Vulg. might insinuate that the woman was upon "the roof of her house." But she was probably in her garden, as the Jews have their baths in the open air. C.

VER. 3. *Eliam.* By a transposition of letters he is called Ammiel in 1 Par. iii. 5. Both words signify "my people is God's." This son of Achitophel (chap. xxiii. 34) was one of David's valiant men, as well as Urias, who is styled the Hethite, being born at Eth (S. Jer. Salien); or on account of his extraction, or because he or his ancestors (H.) had performed some great exploit against that nation; as Germanicus, Africanus, &c. received those titles among the Romans for conquering the Germans, &c. C.—Eth was a place near Hebron. Adrie 128. M. H. Kennic.

VER. 4. *Purified.* Lit. "sanctified." Heb. and Sept. "for she was," &c. H.

VER. 8. *Feet.* As they did not wear stockings, this practice was very common after a journey. C.

10 And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

11 And Urias said to David: The ark of God, and Israel, and Juda dwell in tents, and my lord Joab, and the servants of my lord, abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? by thy welfare, and by the welfare of thy soul, I will not do this thing.

12 Then David said to Urias: Tarry here to-day also, and to-morrow I will send thee away. Urias tarried in Jerusalem that day and the next.

13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch, with the servants of his lord, and went not down into his house.

14 And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias,

15 Writing in the letter: Set ye Urias in the front of the battle, where the fight is hottest: and leave ye him, that he may be wounded, and die.

16 Wherefore, as Joab was besieging the city, he put Urias in the place where he knew the bravest men were.

17 And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias, the Hethite, was killed also.

18 Then Joab sent, and told David all things concerning the battle.

19 And he charged the messenger, saying: When thou hast told all the words of the battle to the king,

20 If thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above, off the wall?

21 Who killed Abimelech, the son of Jerobaal? *did not a woman cast a piece of a millstone upon him from the wall, and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias, the Hethite, is also slain.

* Judg. ix. 53.

VER. 10. *Journey*, of thirty hours' length. Adrichomius.

VER. 11. *Ark*. Most people suppose that the ark and the priests were before Rabba, as they seem to have been present in all expeditions of consequence. M. C.—But at any rate the ark was covered with skins or veils, even in the tabernacle at Gabaon, or at Sion. H.—*Thing*. He binds himself by an oath not to gratify his natural inclinations, that the king might desist from pressing him any further. Salien.—But David resolves to endeavour to make him forget his oath during the moments of intoxication. The valour and temperance of Urias, and Divine Providence, render all his craft useless; and a concatenation of crimes cannot hide the original offence. H.

VER. 13. *Couch*. It seems he was one of the guards. Josephus says he was Joab's armour-bearer, (Ant. vii. 7,) and one of David's heroes. Chap. xxiii. 39.

VER. 14. *Morning* of the fourth day, as Urias said three nights at Jerusalem. It is not clear that he was intoxicated the last of them. On that night David permitted him to act as he should think proper.

VER. 15. *Die*. We no longer behold the genius of that David who would not hurt his persecutor. What a change does a shameful passion introduce in the whole conduct of a man! and how does one false step conduct from one abyss to another! *Proprium humani ingenii est odisse quem læseris*. Tacit.—David could no longer bear the sight of a man whom he had injured so grievously. C.

VER. 17. *Also*. Hence David prays with reason; Deliver me from blood (*sanguinibus*) of many slain. He was answerable for all. Cajetan.

VER. 21. *Jerobaal*? Hebrews write Jeroboseth, to avoid the mention of Baal, as they also do with respect to the name of Isboseth, who was probably called Isbaal. C. See Judg. ix. 57.—Joab supposed that David might probably adduce this instance to show the danger of approaching too near the wall, as it had proved destructive to part of his army, and had been fatal to Abimelech. But

22 So the messenger departed, and came and told David all that Joab had commanded him.

23 And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them, even to the gate of the city.

24 And the archers shot their arrows at thy servants, from off the wall above: and some of the king's servants are slain, and thy servant Urias, the Hethite, is also dead.

25 And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee, for various is the event of war: and sometimes one, sometimes another, is consumed by the sword: encourage thy warriors against the city, and exhort them, that thou mayst overthrow it.

26 And the wife of Urias heard that Urias, her husband, was dead, and she mourned for him.

27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

CHAP. XII.

Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.

AND the Lord sent Nathan to David: and when he was come to him, he said unto him: There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep, and oxen

3 But the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house, together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him; but took the poor man's ewe, and dressed it for the man that was come to him.

• A. M. 2970, A. C. 1034.

it seems the messenger did not allow him to express any resentment before he told him the agreeable news, which he desired so much to hear, ver. 24. H.

VER. 26. *For him*. The mourning for the dead usually lasted seven days (Eccli. xxii.); and after that period David seems to have married Bethsabee. Abulen. q. 21.

VER. 27. *Lord*; not that David had married the woman, but on account of his former conduct towards her and her husband. M.—The canon law forbids the marriages of those who have been accomplices in the death of their former partner. H.—In David's conduct we here behold a complication of the basest passions of lust and cruelty; which make David neglect the sanctity of an oath, (ver. 11,) and attempt to ruin, by drunkenness, the soul of one to whom he was much indebted; and, afterwards, to expose him to an untimely death, perhaps without repentance; if indeed Urias exceeded the bounds of moderation. This however is not certain; as the word *drunk* is often used to denote a degree of blameless conviviality. Gen. xliii. 34. Yet the design of David was equally criminal. How soon may the man according to God's own heart fall from his elevated station into the depth of the abyss! Wherefore let him that thinketh himself to stand, take heed lest he fall. 1 Cor. x. 12. H.

CHAP. XII. VER. 1. *Unto him*, after the birth of the child. A whole year had nearly elapsed, and David continued blind and impenitent. The spirit of prophecy had left him; and though he was clear-sighted and equitable enough to punish the faults of others, he could not discern his own picture till Nathan had removed the veil. The prophet acted with the utmost prudence, and did not condemn the king till he had pronounced sentence on himself. C.

VER. 4. *To him*. This wanton cruelty caused David to pronounce him deserving of death; as simple theft was punished with only a four-fold restitution. Exod. xxii. 1. Judges sometimes diminish, and at other times increase, the

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death.

6 "He shall restore the ewe four-fold, because he did this thing, and had no pity.

7 And Nathan said to David: Thou art the man. Thus saith the Lord, the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul.

8 And gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias, the Hethite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Therefore, the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias, the Hethite, to be thy wife.

11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes, and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: "The Lord also hath taken away thy sin: thou shalt not die.

14 Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

16 And David besought the Lord for the child: and David kept a fast, and going in by himself, lay upon the ground.

17 And the ancients of his house came to make him

rise from the ground: but he would not, neither did he eat meat with them.

18 And it came to pass on the seventh day that the child died: and the servants of David feared to tell him that the child was dead. For they said: Behold, when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more will he afflict himself, if we tell him that the child is dead?

19 But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him: He is dead.

20 Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord, and worshipped; and then he came into his own house, and he called for bread, and ate.

21 And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive: but after the child was dead, thou didst rise up and eat bread.

22 And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

23 But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee, his wife, and went in unto her, and slept with her: and she bore a son, and he called his name Solomon, and the Lord loved him.

25 And he sent, by the hand of Nathan, the prophet, and called his name Amiah to the Lord, because the Lord loved him.

26 "And Joab fought against Rabbath, of the children of Ammon, and laid close siege to the royal city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

a Exod. xxii. 1.—b Infra, xvi. 21.—c Eccl. xlvii. 13.

d A. M. 2971, A. C. 1033.—e 1 Par. xx. 1.

severity of the law, according to the dispositions of the offenders, which lawgivers could not exactly foresee. C.

VER. 8. *Wives.* We know of none that David married. But, as king, he enjoyed alone that privilege. Grot. Chap. iii. 7, and xvi. 21.—*Unto thee.* Heb. "I would have given thee such and such." C.—Sept. "I will moreover give thee like unto these;" a continuation of prosperity. H.—This singular love, which God was still disposed to manifest unto David, touched his heart with peculiar force. Salien.

VER. 10. *House.* What a dismal scene opens itself to our view during the remaining part of David's reign! H.—Scarcely one of his successors was free from war; even Solomon was disturbed by the rebellion of Jeroboam, &c., and many of David's family and descendants came to an untimely end. C.

VER. 11. *I will raise, &c.* All these evils, inasmuch as they were *punishments*, came upon David by a just judgment of God for his sin; and therefore God says, *I will raise, &c.* But inasmuch as they were *sins*, on the part of Absalom and his associates, God was not the author of them, but only permitted them. Ch.—God permitted the wicked prince to succeed for some time, that he might punish David. C.—*Neighbour*, most dearly beloved. To be treated ill by such a one is doubly severe. Psal. liv. 15. M.

VER. 12. *Sun*, publicly. Chap. xvi. 22. How abominable soever this conduct of an unnatural son must have been to God, he says, *I will do this*; because, when he might have prevented it by a more powerful grace, or by the death of the delinquent, he suffered him to carry his infernal project into execution. H.

VER. 13. *Sinned.* His confession was sincere, and very different from that of Saul, 1 Kings xv. 24. "The expression was the same; but God saw the difference of the heart." S. Aug. con. Faust. xxii. 27.—*Sin.* He has remitted the fault and the eternal punishment, and he has greatly diminished the temporal

chastisement, and will not inflict instant death, as he seemed to have threatened, ver. 10. C.—"The speedy remission showed the greatness of the king's repentance." S. Amb. Apol. 2.

VER. 14. *Occasion.* Lit. "made" almost, in the same sense, as God threatened to do what was effected by Absalom, ver. 12. David did not co-operate with the malice of infidels; but he was responsible for it: inasmuch as he had committed an unlawful action, which gave them occasion to blaspheme God, as if he had not been able to foresee this scandalous transaction. Thus God and religion are often vilified on account of the misconduct of those who have the happiness to be well informed, but do not live up to their profession: but this mode of argumentation is very fallacious and uncandid. It ought, however, to be a caution to the servants of the true God never to do anything which may have such fatal consequences, and alienate the minds of weak men from the truth.—*Die.* Thus infidels would see that God did not suffer David to pass quite unpunished. H.

VER. 15. *Of.* Heb. "it was sick" (C.) of a fever.

VER. 16. *A fast, (jejunavit jejunió,)* denotes, with more than ordinary rigour. Salien.—*By himself.* Heb. "he went in, and lay all night upon the ground." H.

VER. 23. *To me.* No instance of any one being raised from the dead had yet occurred; though David did not disbelieve its possibility. M.

VER. 24. *Wife.* She had partaken in his affliction and repentance.—*Solomon*, "the pacific." See 1 Par. xxii. 9. M.

VER. 25. *Amiable to the Lord.* Or beloved of the Lord. In Hebrew, *Jedidiah*. Ch.—*Loved him*, is not expressed in Heb. "because of the Lord." H.—Theodotion, "in the word, or agreeably to, the order of the Lord." Solomon never went by the name which God here gives him, (C.) except in this place. M.

VER. 27. *The city of waters.* Rabbath, the royal city of the Ammonites,

28 Now, therefore, gather thou the rest of the people together, and besiege the city and take it: lest, when the city shall be wasted by me, the victory be ascribed to my name.

29 Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

30 And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones; and it was put upon David's head, and the spoils of the city, which were very great, he carried away.

31 And bringing forth the people thereof, he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brick-kilns: so did he to all the cities of the children of Ammon. And David returned with all the army to Jerusalem.

CHAP. XIII.

Amnon ravisheth Thamar. For which Absalom killeth him, and flieth to Gessur.

AND "it came to pass after this, that Amnon, the son of David, loved the sister of Absalom, the son of David, who was very beautiful; and her name was Thamar.

2 And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

3 Now Amnon had a friend, named Jonadab, the son of Semmaa, the brother of David, a very wise man:

4 And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Amnon said to him: I am in love with Thamar, the sister of my brother Absalom.

5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

6 So Amnon lay down, and made as if he were sick: and when the king came to visit him, Amnon said to the king: I pray thee, let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

• A. M. 2972, A. C. 1032.

was called *the city of waters*, from being encompassed with waters. Ch. See chap. v. 8.—The Heb. in the preceding verse seems to insinuate (H.) that "he had taken the royal city." But he was only on the point of doing it, or had, perhaps, made himself master of some part of it. Here the Heb. "I have taken," may be explained in the same sense, unless *the city of waters* were the lower part of Rabbath, lying on the Jaboc. Junius translates, "He cut off the waters, which entered the city;" and Josephus favours this explanation. It seems the siege lasted about two years. C.

VER. 28. *Take it.* The higher, and more impregnable part; which honour Joab reserved for David.

VER. 30. *King.* Heb. *Melchom*, "their king." Moloc, "king," or the chief idol of the Ammonites. It was forbidden to use the ornaments of the idols of Chanaan, but not of other nations. C.

VER. 31. *Sawed.* Heb. "he put them under saws, and under rollers of iron, and under knives," &c. H.—The Jews say that Isaias was killed by being sawed asunder; to which punishment S. Paul alludes. Heb. xi. 37. M.—*Brick-kilns*, or furnaces. Psal. xx. 10. Muis.—Daniel and his companions were thrown into the fiery furnace. Dan. iii. 6—11; Est. xiii. 7. C.—Salien blames Joab for what may seem too cruel. But, though he was barbarous and vindictive, we need not condemn him on this occasion, no more than his master; as we are not to judge of former times by our own manners. H.—War was then carried on with great cruelty. C.

CHAP. XIII. VER. 1. *Thamar* was born of Maacha, as well as Absalom.

VER. 3. *A very wise man.* That is, a crafty and subtle man: for the coun-

7 Then David sent home to Thamar, saying: Come to the house of thy brother Amnon, and make him a mess.

8 And Thamar came to the house of Amnon, her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight, she made little messes.

9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Amnon said: Put out all persons from me. And when they had put all persons out,

10 Amnon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them in to her brother Amnon, in the chamber.

11 And when she presented him the meat, he took hold of her, and said: Come, lie with me, my sister.

12 She answered him: Do not so, my brother, do not force me: for no such thing must be done in Israel. Do not thou this folly.

13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not deny me to thee.

14 But he would not hearken to her prayers, but being stronger, overpowered her, and lay with her.

15 Then Amnon hated her with an exceeding great hatred: so that the hatred, wherewith he hated her, was greater than the love with which he had loved her before. And Amnon said to her: Arise, and get thee gone.

16 She answered him: This evil, which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her.

17 But calling the servant that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 And she was clothed with a long robe, for the king's daughters, that were virgins, used such kind of garments. Then his servant thrust her out; and shut the door after her.

19 And she put ashes on her head, and rent her long robe, and laid her hands upon her head, and went on crying.

20 And Absalom, her brother, said to her: Hath thy brother Amnon lain with thee? but now, sister, hold thy

self he gave on this occasion shows that his wisdom was but carnal and worldly. Ch.—Jonadab seems to be styled Jonatan, chap. xxi. 21. C.

VER. 5. *To me.* Heb. "and give me meat, and dress the meat in my sight, that I may see it, and eat it," &c. F.—He pretends to be disgusted with food, (C.) unless he see his sister make it ready. H.

VER. 6. *Messes.* Heb. "cake, or cordials;" what might refresh the heart and give an appetite.

VER. 12. *Folly*, or impiety, directly contrary to the law. Lev. xviii. 6, and 9, and 11. H.

VER. 13. *Thee.* Was she ignorant that such marriages could not be allowed? C.—Some think she was. Grot. M.—Others believe that, in her present situation, she said what first came into her head, to get out of the hands of her brother. C.

VER. 15. *Before.* Such changes are not unfrequent in those who give way to disorderly passions. T.—God caused Amnon to be stung with remorse, and the evil spirit pushed him on to extremities, which filled the palace with scandal and bloodshed. M.

VER. 16. *Greater* as being more public (T.); and all would think her guilty of some horrible misdemeanor. H.—It made the divulging of the crime in some degree necessary. M.

VER. 18. *Robe.* Heb. *posim*; long and variegated, like Joseph's. Gen. xxxvii. 3. The Sept. call it, *καρπῶτος*, to insinuate that it was "adorned with fruits," &c. H.

VER. 19. *Heaa*, as if to hide her face. Ezech. xxvii. 30; Jer. ii. 37. C.—*Crying*, that no one might think she had consented. M.—She probably went

peace, he is thy brother : and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

21 And when king David heard of these things he was exceedingly grieved : and he would not afflict the spirit of his son Amnon, for he loved him, because he was his first-born.

22 But Absalom spoke not to Amnon, neither good nor evil : for Absalom hated Amnon, because he had ravished his sister Thamar.

23 And it came to pass, after two years, *that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim : and Absalom invited all the king's sons :

24 And he came to the king, and said to him : Behold thy servant's sheep are shorn : Let the king, I pray, with his servants, come to his servant.

25 And the king said to Absalom : Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

26 And Absalom said : If thou wilt not come, at least let my brother, Amnon, I beseech thee, come with us. And the king said to him : It is not necessary that he should go with thee.

27 But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast, as it were the feast of a king.

28 And Absalom had commanded his servants, saying : Take notice when Amnon shall be drunk with wine, and when I shall say to you : Strike him, and kill him ; fear not : for it is I that command you : take courage, and be valiant men.

29 And the servants of Absalom did to Amnon, as Absalom had commanded them. And all the king's sons arose, and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumour came to David, saying : Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king rose up, and rent his garments, and fell upon the ground : and all his servants, that stood about him, rent their garments.

32 But Jonadab, the son of Semmaa, David's brother, answering, said : Let not my lord the king think, that all

the king's sons are slain : Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister, Thamar.

33 Now, therefore, let not my lord the king take this thing into his heart, saying : All the king's sons are slain for Amnon only is dead.

34 But Absalom fled away : and the young man that kept the watch, lifted up his eyes and looked : and behold there came much people by a by-way on the side of a mountain.

35 And Jonadab said to the king : Behold the king's sons are come : as thy servant said, so it is.

36 And when he had made an end of speaking, the king's sons also appeared : and, coming in, they lifted up their voice, and wept : and the king also, and all his servants, wept very much.

37 But Absalom fled, and went to Tholomai, the son of Ammiud, the king of Gessur. And David mourned for his son every day.

38 And Absalom, after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Amnon.

CHAP. XIV.

Joab procureth Absalom's return, and his admittance to the king's presence.

AND^b Joab, the son of Sarvia, understanding that the king's heart was turned to Absalom,

2 Sent to Thecua, and fetched from thence a wise woman : and said to her : Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayst be as a woman that had a long time been mourning for one dead.

3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said : Save me, O king.

5 And the king said to her : What is the matter with thee ? She answered : Alas, I am a widow woman : for my husband is dead.

6 And thy handmaid had two sons : and they quarrelled with each other in the field, and there was none to part them : and the one struck the other, and slew him.

* A. M. 2974, A. C. 1030.

^b A. M. 2977, A. C. 1027.

directly to her brother's house, and related the affair to him ; or he met her in this condition. Salien.

VER. 20. *Brother.* His disgrace will fall upon the whole royal family, and the king will not bring him to punishment, like another. C.—*Away.* Heb. and Chal. "desolate." M.—Sept. "like a widow."

VER. 21. *And he, &c.* This is not in Heb., &c., nor in S. Jerom's version. Josephus and some copies of the Sept. read it. But the reason here alleged would not suffice to excuse David. C.—Whatever faults he might have fallen into, he was not on that account to suffer crimes to remain unpunished (H.) ; and it is supposed that he testified his resentment to Amnon (Salien, &c.) ; though the Scripture be silent thereon. H.—Abulensis condemns him for too great remissness. M.

VER. 23. *Two.* Heb. "full years." He waited so long that he might put his murderous designs in execution with less suspicion. H.—*Sheep.* It was esteemed the best husbandry, "to have fine flocks ;" *benè pascere* (Cato) ; even for the nobility.—*Ephraim*, or Ephrem (John xi. 54) ; probably near Bethel. Joseph. Bel. v. 33. C.

VER. 25. *Blessed him*, wishing him joy. Absalom kept a separate establishment, and had many children. Chap. xiv. 27. M.

VER. 26. *Amnon.* He mentions him as the eldest, and that David might suppose that they were perfectly reconciled. C.—The unhappy father seems for a long time to have expressed a reluctance and foreboding. H.

VER. 28. *It is I :* the blame will fall on me ; I will rescue all from danger. These servants were, probably, infidels of Gessur, and fled with their master. M.

VER. 29. *Mule.* This is the first time we find these animals used to ride on.

VER. 32. *Mouth.* Chal., Syr., "heart." Aquila, "because Absalom was in wrath against him." He had resolved upon his destruction. C.

VER. 34. *Mountain, Olivet.* C.—They had not kept the high road through fear of Absalom (Abul.) ; who, on his part, fled out of the country, as no city of refuge was able to protect wilful murderers. H.

VER. 37. *Tholomai*, or Tholmai, (H. Chap. iii. 3,) his maternal grandfather. C.

VER. 38. *Ceased.* We do not read that he had pursued Absalom before. C.—Now he laid aside all thoughts of punishing him, as he began even to desire to see him again, when he reflected that Amnon had deserved death. H.—Heb. also, "he burnt with a secret desire to receive Absalom." Chap. xiv. 1. Jonathan Vatab., &c. C.—Prot. "the soul of king David longed to go forth unto," &c. H.

CHAP. XIV. VER. 2. *Thecua*, twelve miles south of Jerusalem. S. Jer.—Joab causes this unknown woman to come from the country to conceal his design, (C.) hoping that Absalom would be his father's successor. M.

VER. 4. *Save me.* So the Jews frequently repeated Hosanna ; and David addressed God. *Save us.* 1 Par. xvi. 35. T.

7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

8 And the king said to the woman: Go to thy house, and I will give charge concerning thee.

9 And the woman of Thecua said to the king. Upon me, my lord, be the iniquity, and upon the house of my father: but may the king and his throne be guiltless.

10 And the king said: If any one shall say aught against thee, bring him to me, and he shall not touch thee any more.

11 And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said: Let thy handmaid speak one word to my lord the king. And he said: Speak.

13 And the woman said: Why hast thou thought such a thing against the people of God? and why hath the king spoken this word, to sin, and not bring home again his own exile?

14 We all die, and like unto waters that return no more, we fall down into the earth: "neither will God have a soul to perish, but recallesh; meaning that he that is cast off, should not altogether perish.

15 Now therefore I am come, to speak this word to my lord the king, before the people. And thy handmaid said: I will speak to the king; it may be the king will perform the request of his handmaid.

16 And the king hath hearkened to me, to deliver his handmaid out of the hand of all that would destroy me, and my son together, out of the inheritance of God.

17 Then let thy handmaid say, that the word of my lord the king be made as a sacrifice. 'For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing; wherefore the Lord thy God is also with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king.

19 And the king said: Is not the hand of Joab with thee in all this? The woman answered, and said: By the health of thy soul, my lord O king, it is neither on the left hand, nor on the right, in all these things, which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid.

20 That I should come about with this form of speech, thy servant Joab commanded this: but thou, my lord the king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.

21 And the king said to Joab: Behold I am appeased, and have granted thy request: Go, therefore, and fetch back the boy Absalom.

22 And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight, my lord the king: for thou hast fulfilled the request of thy servant.

23 Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.

24 But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

25 But in all Israel there was not a man so comely, and so exceedingly beautiful, as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

26 And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

27 And there were born to Absalom three sons, and one daughter, whose name was Tamar; and she was very beautiful.

28 And Absalom dwelt two years in Jerusalem, and saw not the king's face.

29 He sent therefore to Joab, to send him to the

a Ezech. xviii. 32, and xxxiii. 11.—b 1 Kings xxix. 9.

c A. M. 2979, A. C. 1025.

VER. 7. *Heir*. She expresses their sentiments more than their words. C.—Some of the relations might desire to obtain the inheritance. M. See Num. xxxv. 18.—*Spark*. Posterity is often denoted by a lamp. Chap. xxi. 17. Heb. and Sept. "my coal," reserved to enkindle my fire, (C.) or to perpetuate our name in Israel, (H.) or that of his father, to whose title the son succeeded. The mother could claim no inheritance. M.

VER. 9. *Guiltless*, if the murderer be not brought to execution. I am willing to bear all the blame and punishment. C.—Abigail and Rebecca speak in the same manner. 1 Kings xxv. 24; Gen. xxvii. 13. T.—Though kings may not pardon as they please, yet in this instance David might protect the widow's son, as there was no witness to prove that he had committed the murder. M.

VER. 11. *Multiplied*, or overwhelm me with their numbers. C.

VER. 13. *Exile*, the banished Absalom, (H.) who, in similar circumstances, has only committed a crime like that which the king is willing to pardon at the entreaty of a poor widow; though all the people of God seem interested for the welfare of Absalom, whom they look upon as the heir apparent. This was the drift of the whole parable. C.—*To sin*, may be referred to Absalom, who might be driven by despair to worship idols. M.

VER. 14. *Earth*; so great was the distress of the people at the absence of their darling prince. H.—*Perish*. Chal. "a just judge cannot take the money of iniquity." Le Clerc, "And cannot the prince (or judge) pardon a man, and devise means to leave his son no longer in exile?" C.—Prot. "neither doth God respect any person; yet doth he devise means that his banished son be not exiled from him." Let the king imitate this example. H.

VER. 15. *Before the people*. Heb. also, "through fear, or respect for the

people," who generally wished that Absalom might return. H.—Joab was present, (ver. 21,) and no doubt many others; who, if requisite, might join their prayers with hers. C.

VER. 17. *Sacrifice*; perfect and inviolable. T.—*Cursing*, provided he be in the right. M.—Heb. "the king to discern (hear) good and bad;" of consummate wisdom (ver. 20. H.); so that no one can impose upon him.

VER. 24. *Face*, though he lived at Jerusalem. C.—This was done in order that he might enter seriously into himself, and avoid similar excesses. M.—He felt this privation more than exile. H.

VER. 26. *A year*. Heb. and Sept. "from the end of days to days." Chal. "as it was convenient." But the Vulg. seems the best, (C.) and is followed by the Prot. version. H.—*Sicles*, including all his hair. The Hebrews wore their hair very long. C.—*Weight*. Heb. "after the king's stone," *Babon*; but one MS. has *Bosshol*, with the Sept. "after the king's sicle (Ken.) weight," at Babylon, as Pelletier supposes that this work was written towards the end of the captivity. Some suppose that *r* (200) has been substituted instead of *d* (4) or *e* (20), &c. But all are not convinced that the Hebrews formerly marked the numbers by letters. It is quite incredible that it should weigh 200 sicles, or 5 minas of Alexandria, each consisting of 20 ounces. The Latin interpreter reads, "every eight months." C.—S. Epiphanius and Hero have 125 sicles, or about 31 ounces. H.—The Babylonian sicle, here mentioned, was only the third part of that used by the Hebrews. D.

VER. 27. *Sons*, who all died before their father. Chap. xviii. 18.—*Tamar*, in memory of his sister (Abul.); or his Tamar received the name from her aunt who resided with Absalom. M.

king: but he would not come to him. And when he had sent the second time, and he would not come to him,

30 He said to his servants: You know the field of Joab, near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming, with their garments rent, said: The servants of Absalom have set part of the field on fire.

31 Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire?

32 And Absalom answered Joab: I sent to thee, beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? It had been better for me to be there. I beseech thee, therefore, that I may see the face of the king: and if he be mindful of my iniquity, let him kill me.

33 So Joab going in to the king, told him all: and Absalom was called for, and he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

CHAP. XV.

Absalom's policy and conspiracy. David is obliged to flee.

NOW^a after these things Absalom made himself chariots, and horsemen, and fifty men, to run before him.

2 And Absalom, rising up early, stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such a tribe of Israel.

3 And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said:

4 O that they would make me judge over the land,

* A. M. 2980, A. C. 1024.

that all that have business might come to me, and I might do them justice.

5 Moreover, when any man came to him to salute him, he put forth his hand, and took him, and kissed him.

6 And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

8 For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord.

9 And king David said to him: Go in peace. And he arose, and went to Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron.

11 Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design.

12 Absalom also sent for Achitophel, the Gilonite, David's counsellor, from his city, Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

13 And there came a messenger to David, saying: All Israel, with their whole heart, followeth Absalom.

14 And David said to his servants, that were with him in Jerusalem: Arise, and let us flee: for we shall not escape *else* from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

15 And the king's servants said to him: Whatsoever our lord the king shall command, we, thy servants, will willingly execute.

16 And the king went forth, and all his household, on

in securing the interest of Israel, before he declared himself openly their king. C.—He had been so long at Jerusalem since his return. Salien.—The Vulgate of Sixtus V. in that passage, as well as in the present, reads the smaller numbers, as he was guided by the best Latin copies, whereas Clement VIII. has also consulted "the Heb. fountains." "The former," says Kennicott, (Diss. ii. p. 205,) "seems to have been printed on a juster plan . . . and the old Latin version is likely to be found more pure in the edition of Sixtus than in that of Clement, since the latter seems to have corrected his Latin by the modern (i. e. the corrupted) Heb. copies." Dr. James observes, that "almost all the Latin editions received in the Church, for many years, (preceding 1590,) agree with Sixtus," who here reads *quatuor*, with many others; so that Grotius is well supported in having pronounced so decisively, "without doubt there is a mistake, two letters having been added at the end of *arbā*. The thing itself declares that *four* years had elapsed." Kennicott.—It appears to be indubitable, that some mistakes have taken place with regard to numbers. But that this place is incorrect may not be so certain, as the chronology of Salien, Usher, &c., explains it well enough. The Hebrew text was esteemed more correct when the last editions of S. Jerom and of the Vulg. were given, than it is at present. H.

VER. 8. *Lord*. The pretext seemed very bad, since he ought not to have delayed so long to perform his vow. Moreover, the usual places for sacrifice were Gabaon or Sion. But Absalom might plead a respect for the patriarchs, who were buried at Hebron. S. Jer. Trad. M.

VER. 10. *Spies*, or men to give a plausible appearance to his ambition, and to insinuate that all was done according to order, and with David's approbation. H.—*Reigneth*. He was solemnly anointed. Chap. xix. 10. M.

VER. 12. *Achitophel*, the grandfather of Bethsabee; to revenge whose dishonour he had instigated the young prince to revolt, and had planned his rebellion (Salien); so that he was ever ready to lend his assistance. C.

VER. 14. *Ruin*, of a house falling. Heb. "evil." David gives way to the fury of the rebels, hoping that they will enter into themselves, without bloodshed. He departs on foot, like a penitent, acknowledging the justice of God. Fear does not prompt him to leave Jerusalem, which was a place of such strength, (chap. v. 6,) nor are his attendants abandoned on a sudden by that courage, which made some of them a match for a whole army. David disposes of all things with great coolness and prudence. C.—He wishes to appease God. M

VER. 29. *To him*. Joab, like a crafty courtier, would neither disoblige the king nor the prince, and therefore wished not to meddle in this affair; as he might either excite the suspicions of the one, or the resentment of the other. C.

VER. 33. *Kissed Absalom*, and thus was reconciled to his prodigal son. Luke xv. 20. The ungrateful wretch only took occasion, from his father's goodness, to alienate the minds of the people from him, by insinuating that he neglected the welfare of the people. H.

CHAP. XV. VER. 1. *Before him*. Absalom's ambition could not wait patiently for the death of his father, who was not yet sixty years old, and had been first anointed forty years before, ver. 7. He looked upon himself as the heir apparent, Amnon being now slain, and Cheliab (or Daniel) either dead, as it is thought, or unfit for government, while Solomon was only eight years old. Salien.—The quality of his mother, and his own personal qualifications, made him despise his brethren, and he began to assume the equipage of a king. C.—David considered this as only the effect of juvenile vanity, and he had not a mind to irritate him without the utmost necessity. Salien.—Heb. "Absalom prepared for himself a chariot (Prot. chariots) and horses," &c. H.—It is not certain whether he had any other horsemen but those who mounted the chariots. Horses were then very scarce in Israel. C.—Adonias afterwards imitated his brother's ambition, during his father's life (3 Kings i. 5); so that *evil* was continually raised up against David out of his *own house*. Chap. xii. 11.

VER. 2. *Israel*. Absalom rises early for wickedness. He assumes the character of a most zealous and disinterested judge, as if to contrast his conduct with the remissness of some appointed by the king; though the Holy Ghost bears witness to the integrity of David. Chap. viii. 15. Who would not be deceived by such appearances, if the arts of hypocrites had not taught us to examine things to the bottom, and to be upon our guard? *If thy eye be evil, thy whole body will be darksome*. The intention decides all. H.

VER. 6. *Enticed*. Heb. "stole." The people were not aware of his designs. C.—Absalom rendered them dissatisfied with the present government, and led them to expect better days under his administration. H.

VER. 7. *Forty*, which Vatable dates from the time when the people petitioned for a king; Salien, from the first anointing of David. M.—It is probable enough that this number has been substituted instead of *four*, which Josephus, Theodoret, Syr., Arab., and many Latin MSS. read: and Absalom would employ this term

foot: "and the king left ten women, his concubines, to keep the house.

17 And the king going forth, and all Israel, on foot, stood afar off from the house:

18 And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men, who had followed him from Geth on foot, went before the king.

19 And the king said to Ethai, the Gethite: Why comest thou with us? return and dwell with the king; for thou art a stranger, and art come out of thy own place.

20 Yesterday thou camest, and to-day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will show thee mercy, and truth, because thou hast showed grace and fidelity.

21 And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord the king, either in death, or in life, there will thy servant be.

22 And David said to Ethai: Come, and pass over. And Ethai, the Gethite, passed, and all the men that were with him, and the rest of the people.

23 And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc, the priest, also came, and all the Levites with him, carrying the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, till all the people that was come out of the city had done passing.

25 And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and will show me *both* it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not; I am ready: let him do that which is good before him.

27 And the king said to Sadoc, the priest: O seer, return into the city in peace: And let Achimaas, thy son, and Jonathan, the son of Abiathar, your two sons, be with you.

28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

^a A. M. 2981.

VER. 17. *House*, or palace, (H.) at the foot of the walls, (C.) that all who were well disposed might join the king's standard. Heb. "in a place that was far off" (H.); or, "this house of flight (this family of David, in flight) stopped." C.

VER. 18. *Phelethi*, the king's foreign guards, of Philistine extraction. Chap. viii. 18.—*Gethites*, who had been probably induced to enter his service by Ethai, ver. 19. C.—*Men*. This number David kept up in honour of those valiant companions who had defended him at Idollam, &c. Salien.

VER. 19. *Ethai*. Many assert that he was the son of Achis, and had embraced the true religion. M.—*King*; Absalom, who will not molest you. H.—Some translate the Heb. "return from the king." Syr., Arab.

VER. 23. *Cedron*. Heb. *nēl Kodrun*, may signify, "the shady torrent," or "vale," as it is styled by Josephus. It is dry in summer, and, when filled with water, is only three steps across. Doubdan 27.

VER. 25. *City*. Abiathar had consulted the Lord for David, and received no answer; whence the king concluded that he had not suffered enough. M.—David displays a faith which could hardly have been expected of the carnal Jews. C.

VER. 27. *Seer*, supposing he was high priest, along with Abiathar, he might be thus addressed as one who consulted God by the ephod, as he might also, if he presided over the prophets, like Chonenias. 1 Par. xv. 22. Dionysius. M.—Heb.

29 So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

30 But David went up by the ascent of Mount Olivet, going up and weeping, walking barefoot, and with his head covered; and all the people that were with him, went up with their heads covered, weeping.

31 And it was told David, that Achitophel also was in the conspiracy with Absalom; and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai, the Arachite, came to meet him with his garment rent, and his head covered with earth.

33 And David said to him: If thou come with me, thou wilt be a burden to me.

34 But if thou return into the city, and wilt say to Absalom, I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

35 And thou hast with thee Sadoc, and Abiathar, the priests: and what thing soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc, and Abiathar, the priests.

36 And there are with them their two sons, Achimaas, the son of Sadoc, and Jonathan, the son of Abiathar: and you shall send by them to me every thing that you shall hear.

37 Then Chusai, the friend of David, went into the city, and Absalom came into Jerusalem.

CHAP. XVI.

Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

AND ^bwhen David was a little past the top of the hill, behold Siba, the servant of Miphiboseth, came to meet him, with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

2 And the king said to Siba: What mean these things? And Siba answered: The asses *are* for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink, if any man be faint in the desert.

3 And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To-day will the house of Israel restore me the kingdom of my father.

^b A. M. 2981, A. C. 1023.—^c Infra, xix. 27.

"Art not thou a seer?" a prudent man, who may be of greater service to me in the city; (H. or) seest thou not "the state of my affairs?" Sept. "See and return." Follow my advice, or then act as your own wisdom dictates. C.

VER. 30. *Weeping*, &c. David on this occasion wept for his sins, which he knew were the cause of all his sufferings. Ch.—*Barefoot*, like a criminal, or one in mourning. Isa. xx. 4; Ezech. xxiv. 17. C.—*Covered*, that the people might not see him. W.

VER. 32. *The Lord*, before he lost sight of the holy city, where the ark was kept. C.—*Arachite*, a convert, (M.) from Arach, or Edessa. S. Jerom. Trad. in Gen. x.

CHAP. XVI. VER. 1. *Siba* was a mean character, but of sufficient discernment to judge that David would gain the day. He came to calumniate his master; and David paid too much attention to him, though his testimony would not have been received in a court of judicature. C.—We must reflect that the mind of David was full of trouble, and devoid of suspicion. H.—But he did wrong (W.) in condemning Miphiboseth unheard.—*Raisins*. See 1 Kings xxv. 18. C.—*Figs* (*palatharum*); which are often called *caricarum*. M.—Heb. *maē kits*, "a hundred of summer" fruits, like fresh grapes, (Num. xiii. 21,) and other fruits, gathered after harvest time. Mic. vii. 1.

4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee, let me find grace before thee, my lord the king.

5 And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul, named Semei, the son of Gera; and coming out, he cursed as he went on.

6 And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors, walked on the right and on the left side of the king.

7 And thus said Semei, when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

8 The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom, thy son: and behold thy evils press upon thee, because thou art a man of blood.

9 And Abisai, the son of Sarvia, said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

10 And the king said: What have I to do with you, ye sons of Sarvia? Let him alone, and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

11 And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone, that he may curse as the Lord hath bidden him:

12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

13 And David, and his men with him, went by the way. And Semei, by the hill's side, went over against him, cursing, and casting stones at him, and scattering earth.

14 And the king, and all the people with him, came weary, and refreshed themselves there.

15 But Absalom and all his people came into Jerusalem, and Achitophel was with him.

16 And when Chusai, the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king; God save thee, O king.

* 3 Kings ii. 8.—b Supra, xii. 11.

VER. 4. *All.* In the East crimes are generally punished with the loss of goods. C.—*King.* He intimates that he had not spoken against his master with a design to obtain his effects. M.

VER. 5. *Bahurim*, a fortress of Benjamin, about an hour's walk east of Bethania. Adric. 28. C.

VER. 7. *Belial*; contemner of the laws, and murderer. M.

VER. 9. *Dog.* David's nephew was moved with indignation. He could easily have punished the insolence of Semei. H.

VER. 10, 11. *Hath bid him curse.* Not that the Lord was the author of Semei's sin, which proceeded purely from his own malice, and the abuse of his free-will: but that knowing and suffering his malicious disposition to break out on this occasion, he made use of him as his instrument to punish David for his sins. Ch.—He adored the justice of God; who is often said to do what he does not hinder, or what he only permits. E.—David is here a noble figure of Jesus Christ, excusing his executioners, (H.) and receiving the insults of the Jews without complaining. C.

VER. 14. *There, on the hill side,* (H.) at Bahurim, ver. 5. M.

VER. 16. *Friend.* This was his peculiar title of office. 1 Par. xxvii. 33. C.—*King.* (*Salve.*) Lit. "Hail, O king," in both places. The salutation is repeated for greater emphasis. H.

VER. 17. *Friend.* He rather accuses him of treachery. H.—But he does not mention the name of *king*, or of *father*, lest it should too plainly speak his own condemnation as an ungrateful rebel. Salien.

VER. 18. *Chosen.* (*Vox populi, vox Dei.*) Private people are not com-

17 And Absalom said to him: Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Chusai answered Absalom: Nay: for I will be his whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

19 Besides this, whom shall I serve? is it not the king's son? As I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we are to do.

21 And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

22 So they spread a tent for Absalom on the top of the house; and he went in to his father's concubines before all Israel.

23 Now the counsel of Achitophel, which he gave in those days, was as if a man should consult the oracle of God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

CHAP. XVII.

Achitophel's counsel is defeated by Chusai: He sendeth intelligence to David. Achitophel hangeth himself.

AND Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night.

2 And coming upon him, (for he is now weary, and weak-handed,) I will defeat him: and when all the people is put to flight that is with him, I will kill the king, who will be left alone.

3 And I will bring back all the people, as if they were but one man: for thou seekest but one man: and all the people shall be in peace.

4 And his saying pleased Absalom, and all the ancients of Israel.

5 But Absalom said: Call Chusai, the Arachite, and let us hear what he also saith.

6 And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner? shall we do it or not? what counsel dost thou give?

* A. M. 2981.

monly able, or allowed, to judge of the right which the prince has to the throne. But here Absalom was manifestly an usurper; and many still adhered to David. C.

VER. 21. *Their hands may be strengthened, &c.* The people might apprehend lest Absalom should be reconciled to his father; and therefore they followed him with some fear of being left in the lurch, till they saw such a crime committed as seemed to make a reconciliation impossible. Ch.—This was the most heinous outrage that a son could offer to his father. Jacob resented it to the last. Gen. xlix. 4.

VER. 23. *Absalom.* It tended to promote the end which was desired, (H.) whether good or bad. His prudence is hyperbolically compared with the Divine oracles (M.); and his authority must have had great weight, since David began to take precautions only after he had heard that Achitophel had joined the rebels. H.—The unjust commonly endeavour by all means to attach people to themselves: but God, in the end, turns their counsels against themselves. W.

CHAP. XVII. VER. 1. *This night.* Achitophel has a mind to show that he is not only an able statesman, but a good general. H.—By delays, "he would give the wicked an opportunity to repent, and the good would unite together. Crimes are confirmed by rushing on; good counsels by deliberation." *Scelera impetu; bona consilia mora valescere.* Tacit. Hist. 1.

VER. 2. *Handed.* He has not had time to collect forces.—*Alone.* Heb. also, "the king also;" so that the people will be saved by flight. H.

VER. 3. *One man.* They will return with such unanimity when their leader is cut off. M.—David was the *one man* whom his son desired to kill, as the latter was the only one whom David ordered to be spared. Chap. xviii. 5. H.

7 And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good.

8 And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

9 Perhaps he now lieth hid in pits, or in some other place where he list: and when any one shall fall at the first, every one that heareth it, shall say: There is a slaughter among the people that followed Absalom.

10 And the most valiant man, whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant.

11 But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea, which cannot be numbered: and thou shalt be in the midst of them.

12 And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground; and we shall not leave of the men that are with him, not so much as one.

13 And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river: so that there shall not be found so much as one small stone thereof.

14 And Absalom, and all the men of Israel, said: The counsel of Chusai, the Arachite, is better than the counsel of Achitophel: and by the will of the Lord, the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

15 And Chusai said to Sadoc, and Abiathar, the priests: Thus and thus did Achitophel counsel Absalom, and the ancients of Israel: and thus and thus did I counsel them.

16 Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that are with him.

17 And Jonathan and Achimaas stayed by the fountain Rogel: and there went a maid and told them: and they

went forward, to carry the message to king David, for they might not be seen, nor enter into the city.

18 But a certain boy saw them, and told Absalom but they making haste, went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And the woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley: and so the thing was not known.

20 And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas, and Jonathan? and the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into Jerusalem.

21 And when they were gone, they came up out of the well, and going on, told king David, and said: Arise and pass quickly over the river: for this manner of counsel has Achitophel given against you.

22 So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone over the river.

23 But Achitophel, seeing that his counsel was not followed, saddled his ass, and arose, and went home to his house and to his city: and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

24 But David came to the camp, and Absalom passed over the Jordan, he and all the men of Israel with him.

25 Now Absalom appointed Amasa in Joab's stead, over the army: and Amasa was the son of a man who was called Jethra of Jezrael, who went in to Abigail, the daughter of Naas, the sister of Sarvia, who was the mother of Joab.

26 And Israel encamped with Absalom in the land of Galaad.

27 And when David was come to the camp, Sobi, the son of Naas, of Rabbath, of the children of Ammon, and Machir, the son of Ammiel of Lodabar, and Berzellai, the Galaadite, of Rogelim,

28 Brought him beds, and tapestry, and earthen ves-

VER. 7. *This time*, though he displays such prudence on all other occasions; or, "at this time" the situation of affairs is such, that it may prove dangerous to push people, who are already desperate, to extremities. Here we behold how different sentiments may appear equally plausible. H.

VER. 8. *Mind*, reduced to despair. The maxim is beautiful, as well as the comparison. See Osee xiii. 7; Prov. xvii. 12; Lam. iii. 10.—*People*. Heb. adds, "in the night;" or, "he will not suffer the people to pass the night" in repose. C.—He will not intrust his person to a faithless multitude, but will be surrounded with a chosen band, with whom he may escape, even though the rest should flee. H.—Achitophel had represented David abandoned by his men. M.

VER. 9. *First*. Heb. "If they attack them at first." C.—Report will easily represent the engagement as unfavourable to Absalom; and this will be readily believed, as all are convinced of David's valour. H.—Nothing ought to be risked in such beginnings. C.

VER. 10. *Man*. Heb. "the son of valour himself." Achitophel, or any other. M.

VER. 11. *Of them*, their general. Heb. "and thy face shall go to battle." Exod. xxiii. 14.

VER. 12. *Dew*, which there falleth every night in summer, like rain. Deut. xxxiii. 28.

VER. 14. *Profitable*, to the cause of Absalom, more than that of Chusai, which was also very plausible. H.—*Lord*. The Scripture always directs us to fix our thoughts on God as the arbiter of all human affairs. C.—Heb. "for the Lord had ordained to dissipate the good counsel," &c. H.

VER. 16. *Over the Jordan*, that it might be some sort of barrier, in case Absalom changed his mind, to follow the advice of Achitophel.

VER. 17. *Rogel*, near Jerusalem, on the east. M.—*Maid*, under pretence of washing linen. S. Jer. Trad.

VER. 18. *It*, as it was level with the ground; so that a cloth being spread over it prevented all suspicion. It had no water.

VER. 19. *Barley*, which was afterwards fried with oil, and eaten. *Ptisana* may also denote wheat, &c. *Grana contusa*. Theodot.—"Figs." C.—Sept. leave the original (*eriputh*) untranslated. H.

VER. 20. *Water*. Heb. "they have crossed the brook of water." C.

VER. 22. *River*. Heb. "Jordan." H.—They had travelled twenty leagues in the day and night after their departure from Jerusalem. C.

VER. 23. *Order*, making his will. M.—*Hanged himself*. The Jews had not yet begun to refuse the rites of sepulture to suicides. C.

VER. 24. *To the camp*. The city of Mahanaim, the name of which, in Hebrew, signifies *The Camp*. It was a city of note at that time; as appears from its having been chosen by Isboseth for the place of his residence. Ch.—The Vulgate often translates Mahanaim, or Manaim. See chap. ii. 8, 12. H.

VER. 25. *Jezrael*, or Israel. D.—Grotius would read Ismael, as 1 Par. ii. 17, *Jether, the Ismaelite*. H.—*Naas* is either the name of Isai's wife, or rather the latter had both names. 1 Par. ii. 13, 16. Sept. read Jesse, in the edition of Complut; in others, Naas. C.—*Joab*; so that these two were own cousins, and both nephews of David.

VER. 27. *Camp*, ver. 24. H.—*Sobi*, whom David had set upon the throne instead of Hanon. Chap. x.—*Machir*, who had the care of Miphiboseth. Chap. ix. 4.—*Berzellai*. See chap. xix. 31.

VER. 28. *Beds*, with all the necessary furniture, coverlets, &c. Roman Sept. "ten beds, with fur on both sides."—*Tapestry*. Some would translate, "bouree,"

sals, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

29 And honey, and butter, and sheep, and fat calves; and they gave to David and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

CHAP. XVIII.

Absalom is defeated, and slain by Joab. David mourneth for him.

AND^a David having reviewed his people, appointed over them captains of thousands, and of hundreds,

2 And sent forth a third part of the people under the hand of Joab; and a third part under the hand of Abisai, the son of Sarvia, Joab's brother; and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

3 And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand: it is better, therefore, that thou shouldst be in the city to succour us.

4 And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

5 And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

6 So the people went out into the field against Israel, and the battle was fought in the forest of Ephraim.

7 And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men.

8 And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

9 And it happened that Absalom met the servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on.

^a A. M. 2981, A. C. 1023.

(Chal.) or "cauldrons" (Rom. Sept.); but other editions agree with the Vulg.—*Pulse*, (*cicer*), or "parched peas." Heb. *kli*, is thus twice translated, as it had been rendered *parched corn*. It signifies any thing "parched." The ancients made great use of such food in journeys, as the Ethiopians and Turks do still. Athen. ii. 13. Busbec. 3. Bellon. ii. 53. C.

VER. 29. *Calves*. Many translate the Heb. "cheese of kine." Theodotion.—"Calves fed with milk." H.—*Wilderness*, where they had been; unless this be placed out of its natural order. C.—The value of a present depends greatly on the time when it is made. H.

CHAP. XVIII. VER. 1. *Hundreds*. Josephus only allows David 4000 men. But his army seems to have been pretty numerous, since he divides it into three parts, and appoints three head commanders, with officers of a thousand, &c. under them. See ver. 4. C.

VER. 3. *Ten thousand*, "like us." Heb. C.—*Succour us*, "by praying for us," (Chal.) or by sending reinforcements where they may be necessary. M.

VER. 5. *Save me*: do not hurt. Ver. 12. S. Aug. (Doct. iii. 29) concludes, that David wished to allow his son time for repentance. M.

VER. 6. *Ephraim*, where the men of that tribe had formerly signalized themselves. Judg. vii., and viii., and xii. C.

VER. 8. *Country*; people fighting in great numbers. But the army of Absalom was soon dispersed. H.—*Consumed*, viz. by pits and precipices (Ch.): "wild beasts." Syr., &c.

VER. 11. *Silver*, somewhat above a guinea: sicles are not expressed in Heb. H.—*Belt*, the richest part of armour.

10 And one saw this, and told Joab, saying: I saw Absalom hanging upon an oak.

11 And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt?

12 And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for, in our hearing, the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom.

13 Yea, and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

14 And Joab said: Not as thou wilt; but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak,

15 Ten young men, armour-bearers of Joab, ran up, and striking him, slew him.

16 And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude.

17 And they took Absalom, and cast him into a great pit in the forest, and they laid an exceedingly great heap of stones upon him: but all Israel fled to their own dwellings.

18 Now Absalom had reared up for himself, in his life-time, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my name. And he called the pillar by his own name, and it is called the hand of Absalom, to this day.

19 And Achimaas, the son of Sadoc, said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

20 And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

21 And Joab said to Chusi: Go, and tell the king what thou hast seen. Chusi bowed down to Joab, and ran.

22 Then Achimaas, the son of Sadoc, said to Joab again: Why might not I also run after Chusi? And Joab

VER. 12. *Save*. Prot. "beware that none touch the young man."

VER. 13. *My own*. Some copies of the Heb. and Sept. read "his;" others, *my*, &c. The soldier would have acted against his conscience, and exposed his life to danger, if he had transgressed the king's order. H.

VER. 15. *Ten*. Naharai alone is specified. Chap. xxiii. 37. Why he had ten does not appear. C.—*Slew him*, inflicting many wounds on him; though Joab had already done sufficient. H.—It is asked whether Joab did wrong? He consulted the public welfare, rather than the parental affection of the king for a son, whom the law condemned to die for rebellion, incest, and murder. Lev. xviii. 29; chap. xiii. 28. But still he was not a proper judge to inflict this death in cold blood; and thus to render the salvation of Absalom's soul more desperate. David would, however, have done well to have punished this son, as incorrigible and dangerous to the state. H.

VER. 17. *Him*. Thus was the law executed upon Absalom. Deut. xxi. 18. S. Jerom. M.—History scarcely affords a more detestable character; and his punishment was no less terrible than instructive. C.

VER. 18. *No son*. The sons mentioned above, (chap. xiv. 27,) were dead when this pillar was erected; unless we suppose he raised this pillar before they were born (Ch.); or meant this pillar to perpetuate his memory, when they should be no more. Joseph. vii. 9.—This author says that it was a pillar of marble; so that it is different from that which Doubdan (15) mentions, observing that all who pass throw a stone at it. Thus was his vanity chastised!—*Hand work*. M.—The same word is translated, triumphal arch. 1 Kings xv. 2. C.

VER. 21. *Chusi*; perhaps of Ethiopian extraction. Grot

said to him: Why wilt thou run, my son? thou wilt not be the bearer of good tidings.

23 He answered: But what if I run? and he said to him: Run. Then Achimaas, running by a nearer way, passed Chusi.

24 And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

25 And crying out, he told the king: and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace and drawing nearer,

26 The watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He, also, is a good messenger.

27 And the watchman said: The running of the foremost seemeth to me like the running of Achimaas, the son of Sadoc. And the king said: He is a good man: and cometh with good news.

28 And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against my lord the king.

29 And the king said: Is the young man, Absalom, safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

30 And the king said to him: Pass, and stand here.

31 And when he had passed, and stood still, Chusi appeared: and coming up, he said: I bring good tidings, my lord the king: for the Lord hath judged for thee this day, from the hand of all that have risen up against thee.

32 And the king said to Chusi: Is the young man, Absalom, safe? and Chusi answering him, said: Let the enemies of my lord the king, and all that rise against him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went, he spoke in this manner: "My son, Absalom; Absalom, my son: would to God that I might die for thee, Absalom my son, my son Absalom."

CHAP. XIX.

David, at the remonstrances of Joab, ceaseth his mourning. He is invited back, and met by Semei and Miphiboseth: a strife between the men of Juda and the men of Israel.

^a Infra, xix. 4.

VER. 22. *Tidings.* People of reputation did not wish to perform this office. 1 Kings ii. 42. Heb. "these tidings will bring thee nothing;" or, "do not suit thee." C.—Prot. "seeing thou hast no tidings ready?" H.

VER. 24. *Two gates,* one leading into the town, the other into the country. In the middle was a chamber for public meetings, and another above. Job xxix. 7. On the roof a guard was stationed on this occasion.

VER. 29. *Else.* This was false, ver. 20. C.—But he wished not to communicate the bad news; for which reason he had got first to the king. H.

VER. 32. *Is.* This was as much as to tell plainly that he was dead, (M.) or, at least a prisoner. But David understood him right. H.

VER. 33. *Wept,* in private. M.—*Would.* David lamented the death of Absalom because of the wretched state in which he died; and therefore would have been glad to have saved his life, even by dying for him. In this he was a figure of Christ weeping, praying, and dying for his rebellious children, and even for them that crucified him. Ch. S. Amb. (de Ob. Valent.) Theod. q. 35. C.

CHAP. XIX. VER. 2. *Mourning,* as is commonly the case in civil wars. The king being oppressed with grief, a triumph was out of season. M.

VER. 3. *Shunned.* Heb. "stole away," fearing to enter; though they did at last, in a clandestine manner, (C.) by another gate. M.

AND ^bit was told Joab, that the king wept and mourned for his son:

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day. The king grieveth for his son.

3 And the people shunned the going into the city that day, as the people would do that hath turned their backs, and fled away from the battle.

4 And the king covered his head, and cried with a loud voice: O my son Absalom, O Absalom my son, O my son.

5 Then Joab, going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast showed this day, that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive, that, if Absalom had lived, and all we had been slain, then it would have pleased thee.

7 Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the evils that have befallen thee, from thy youth until now.

8 Then the king arose, and sat in the gate: and it was told to all the people, that the king sat in the gate: and all the people came before the king: but Israel fled to their own dwellings.

9 And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom.

10 But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

11 And king David sent to Sadoc, and Abiathar, the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.)

12 You are my brethren, you are my bone and my flesh, why are you the last to bring back the king?

^b A. M. 2981.

VER. 4. *Head,* continuing to mourn. See chap. xv. 30.—*Absalom.* The name is often repeated, as is usual on such occasions. Virg. Ec. 5.

VER. 5. *Shamed;* deceived the expectations. See Joel ii. 12. Joab was one of those who spoil all their services by ostentation and rudeness. He speaks to David, his king, as one friend would not do to another.

VER. 6. *Thee.* What insolence! Kings are often forced to brook the affronts of their higher servants, as well as other masters. H.—David sincerely desired the welfare of all his people, as well as of Absalom. M.

VER. 8. *Israel,* the rebels, as distinguished from Juda, or those who adhered to David; though many of all the tribes had sided with Absalom, ver. 11. H.

VER. 10. *Silent;* inactive and indifferent, as this word often denotes. Jos. x. 12. C.

VER. 11. *Priests,* whose influence was very great. H.—*Talk.* reported by a solemn embassy. S. Jer. Trad. M.—Sept. λογος, "the word, (H.) council," &c. Salien.

VER. 13. *Flesh?* Amasa was his nephew, and as he had been appointed general by Absalom, his influence would be the greatest to bring back those who had given in to the delusion. A sense of his misconduct would also render him more humble, and easier to manage than Joab, whose insolence caused him to be

13 And say ye to Amasa: Art not thou my bone and my flesh? So do God to me, and add more, if thou be not the chief captain of the army before me always, in the place of Joab.

14 And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou and all thy servants.

15 And the king returned, and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

16 "And Semei, the son of Gera, the son of Jemini, of Bahurim, made haste and went down with the men of Juda, to meet king David,

17 With a thousand men of Benjamin, and Siba, the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan,

18 They passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei, the son of Gera, falling down before the king, when he was come over the Jordan,

19 Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant, on the day that thou, my lord the king, wentest out of Jerusalem, nor lay it up in thy heart, O king.

20 For I, thy servant, acknowledge my sin: and therefore, I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.

21 But Abisai, the son of Sarvia, answering said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed?

22 And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

23 And the king said to Semei: Thou shalt not die. And he swore unto him.

24 And Miphiboseth, the son of Saul, came down to meet the king, and he had neither washed his feet, nor trimmed his beard, nor washed his garments, from the day

that the king went out, until the day of his return in peace.

25 And when he met the king, at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseth?

26 And he answering, said: My lord, O king, my servant despised me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

27 "Moreover he hath also accused me, thy servant, to thee, my lord the king: but 'thou, my lord the king, art as an angel of God, do what pleaseth thee.

28 For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me, thy servant, among the guests of thy table: what just complaint therefore have I? or what right to cry any more to the king?

29 Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the possessions.

30 And Miphiboseth answered the king: Yea, let him take all, forasmuch as my lord, the king, is returned peaceably into his house.

31 Berzellai also, the Galaadite, coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.

32 "Now Berzellai, the Galaadite, was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceedingly rich.

33 And the king said to Berzellai: Come with me, that thou mayst rest secure with me in Jerusalem?

34 And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to Jerusalem?

35 "I am this day fourscore years old; are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing men and singing women? why should thy servant be a burden to my lord the king?

36 I, thy servant, will go on a little way from the Jordan with thee: I need not this recompence.

a 3 Kings ii. 8.—b Supra, xvi. 3.—c Supra, xiv. 17, and 20: 1 Kings xxix. 9.

d 3 Kings ii. 7.—e Supra, xvii. 27.

insupportable to the king. David designed to transfer the authority of the latter. (C.) which he had now enjoyed twenty-three years, since the taking of Sion. David's promise did not oblige him to keep Joab in that office for life, if his conduct should prove unsatisfactory. Hence he appointed Amasa to pursue the rebels, and afterwards Abisai, setting Joab aside. But the haughty warrior supplanted both, and retained the command, as it were in spite of his sovereign. Chap. xx. 4—15, &c. H.

VER. 16. Semei, who had cursed David in his adversity, is now ready to fawn upon him, when he sees him restored to his throne. He was chief of a thousand, in Benjamin.

VER. 17. Over, or "into" (*irrupentes*. H.): probably on horseback. M.

VER. 20. Joseph. Semei was a Benjamite: but Joseph designates all the Israelites, except those of Juda, (W.) as these two possessed the birth-right of Ruben. 1 Par. v. 1. M. See Psal. lxxix. 1; Zac. x. 6.—But we may translate with the Sept. "before all the house of Joseph." Chal., Syr., &c. C.

VER. 22. Sons. He refers to the preceding opposition of Joab, whom Abisai was beginning to imitate. H.—Satan; adversary. Matt. xvi. 23.—This day. Formerly no one was to be put to death on days of rejoicing, and the prisoners were liberated when the king ascended the throne. A malefactor continued for a long time to be set free on the day of the Passover. Matt. xxvii. 15. C.—David considers this memorable day as a new epoch of his sovereignty, and will not suffer it to be rendered sorrowful. See 1 Kings xi. 13. H.

VER. 23. Die, during my life, (M.) or by my hand, without some further transgression. Hence the oath is worded, *I will not kill thee with the sword*. 2 Kings ii. 8. H.—Solomon was charged not to let his crime pass unpunished.

But he did not kill him till he had showed his disobedience. C.—The oaths of parents do not always (H.) pertain to their heirs. Grotius.

VER. 24. By the external appearance of Miphiboseth, David might be convinced that he had indulged his grief for a long time (M.); which might serve to remove the ill impressions which he had received against the helpless son of his friend Jonathan.

VER. 26. Despised. Heb. and Chal. "acted treacherously with me." M.

VER. 28. Death, on account of Saul's persecution, and his son's assuming the purple; so that all his adherents might have been justly slain. C.—Cry, as if I had been wronged. M.

VER. 29. More. Heb. adds, "concerning thy affairs. I have said, Thou and Siba divide the inheritance." H.—Sanchez thinks that David made a compensation to Miphiboseth for what he left in the hands of his servant, as he did not wish to disturb the harmony of the day, nor to inflict any punishment on offenders. M.—But most interpreters accuse David of injustice, in suffering Siba to reap the fruits of his perfidy, &c. Salien. C. &c.—It is not probable, however, that he would deviate from his wonted generosity, nor suffer Miphiboseth to be injured, if he were convinced of his innocence. Perhaps he might judge it expedient that Siba should have a separate establishment, as he was now unfit to be in his former capacity, and had shown some sort of affection towards his sovereign, when his own son and most of his subjects had revolted against him. H.

VER. 30. House. He is all to me. M.

VER. 32. Camp; Mahanaim. Chap. xvii. 28.

VER. 33. Secure. Sept. "I will continually nourish thy old age." H.

VER. 37. Chamaam is supposed to have been the son of the good old man. C.

37 But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord the king, and do to him whatsoever seemeth good to thee.

38 Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

39 And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.

40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.

41 Therefore all the men of Israel running together to the king, said to him: Why have our brethren, the men of Juda, stolen thee away, and have brought the king and his household over the Jordan, and all the men of David with him?

42 And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

43 And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than thou, and David belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

CHAP. XX.

Seba's rebellion. Amasa is slain by Joab. Abela is besieged: but upon the citizens casting over the wall the head of Seba, Joab departeth with his army.

AND there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

2 And all Israel departed from David, and followed Seba, the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jeru-

salem, he took the ten women, his concubines, whom he had left to keep the house, and put them in ward, allowing them provisions; but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here.

5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

6 And David said to Abisai: Now will Seba, the son of Bochri, do us more harm than did Absalom: take thou, therefore, the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

7 So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem, to pursue after Seba, the son of Bochri.

8 And when they were at the great stone, which is in Gabaon, Amasa came and met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword, hanging down to his flank in a scabbard, made in such manner as to come out with the least motion and strike.

9 And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him.

10 But Amasa did not take notice of the sword which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai, his brother, pursued after Seba, the son of Bochri.

11 In the mean time, some men of Joab's company, stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead, the companion of David.

12 And Amasa, imbrued with blood, lay in the midst of the way. A certain man saw this, that all the people stood still to look upon him, so he removed Amasa out of the high-way, into the field, and covered him with a garment, that they who passed might not stop on his account.

13 And when he was removed out of the way, all the

• A. M. 2981, A. C. 1023.

• 3 Kings ii. 5.

VER. 40. *There*; coming up, for the most part, after the king had crossed the river. They had intended to have escorted him from Mahanaim. H.

VER. 41. *Stolen*; as if the king were not the common father of all. Salien.

VER. 42. *Nearer related*. H.—*Us*. What advantage have we gained? or, what have you lost? C.

VER. 43. *Ten parts*. They might have said they were twelve tribes for one; and though the tribe of Juda was more numerous than many others, it was not equal to them all. C.—But the disproportion was by no means so great as ten to one; so that the Israelites unjustly pretended that they had so much greater pretensions to the honour of bringing the king to his capital, in a sort of triumph. David might perhaps have waited a little longer, (H.) and showed less predilection for his own tribe. C. Salien.—But what obligation was there for either? He had been long enough from Jerusalem, and eager to return, as soon as Amasa brought to him the tribe of Juda, and several of Benjamin, ver. 16. H.—*First*. Heb. may be, "Did not I first propose the bringing back the king?" ver. 11. C.—*Israel*. Tostat says it is probable Juda asserted that the king did not, at all, belong to Israel; and hence Siba repeated the words with indignation. Chap. xx. It is wonderful that David did not repress this altercation. But all that David said is not recorded. H.

CHAP. XX. VER. 1. *Belial*. Sept. "lawless."—*Jemini*. The tribe of Benjamin continued to be rather disaffected. H.—*Part*. This was an usual mode of expressing a disunion. 3 Kings xii. 16; Acts viii. 21. C.—See chap. xix. 43. H.

VER. 2. *Jordan*, near which the contest had happened. Some chosen troops attended Seba to the north, while the rest went home. H.

VER. 5. *Him*, owing to some insuperable difficulties. He was not long behind,

since he joined the forces at Gabaon, where he was treacherously slain by the envious Joab. H.

VER. 6. *Lord*, the king; or perhaps Joab. M.—A select company always attended the king; and some of these he sent, for greater expedition, to attack Seba, before he had become too strong. H.

VER. 7. *Men*. It seems Joab accompanied them, though in a manner divested of his command, by the king's appointing Amasa, and then Abisai, to his exclusion. After the slaughter of the former he resumed his authority (ver. 10); and David was forced to acquiesce, for fear of another civil war, reserving his punishment for more peaceable times. H.

VER. 8. *Stone*, where Abner and Joab had formerly joined battle. Chap. ii. M.—*Habit*, or body.—*Flank*; they usually hung 'at the thigh. Psal. xlii. 4.—*Strike*: the scabbard was very wide; so that, when it was hanging very high, it would easily fall out when he stooped; and thus afford Joab an opportunity of stabbing Amasa, without suspicion. C.—Prot. "Joab's garment, that he had put on, was girded unto him, and upon it a girdle with a sword, fastened upon his loins, in the sheath thereof, and as he went forth it fell out."

VER. 10. *Struck him* with his left hand. H.—*Side*. The same word is elsewhere translated *groin*; Sept. "loin." Moderns commonly render "in the fifth rib." Chap. ii. 23, and iii. 27, and iv. 6. C.—Josephus, "the belly."

VER. 11. *Some men*. The same author and the Heb. only mention "one of," &c. H.—*Behold*. Thus they insult over him, being attached to Joab. Heb. "Who loves Joab? and who is David's? Let him follow Joab;" or, "Who is this who wished to supplant Joab? and who desired to be in David's favour after Joab?" C.

people went on following Joab, to pursue after Seba, the son of Bochri.

14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

15 And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

16 And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

18 And she again said: A saying was used of old as a proverb: They that inquire, let them inquire in Abela: And so they made an end.

19 Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20 And Joab answering, said: God forbid, God forbid that I should; I do not throw down, nor destroy.

21 The matter is not so; but a man of Mount Ephraim, Seba, the son of Bochri by name, hath lifted up his hand against king David: Deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

22 So she went to all the people, and spoke to them wisely: and they cut off the head of Seba, the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: And Joab returned to Jerusalem to the king.

23 So Joab was over all the army of Israel: and Banaias, the son of Joiada, was over the Cerethites and Phelethites.

24 But Aduram over the tributes: and Josaphat, the son of Ahilud, was recorder.

^a Supra, viii. 16.—^b A. M. 2983, A. C. 1021.

VER. 14. *Tribes*, north-west of the Jordan. C.—*Abela and Bethmaacha*, cities of the tribe of Nephtali. Ch.—*Chosen*. Heb. *Berim*, (which is translated "Berites," by the Prot. H.) is derived from *Bara*, "to choose," by S. Jerom. Sept. have read *airim*, "cities." Some suppose that the inhabitants of Beroth chiefly followed the rebel: or more probably, his fellow citizens of Bahurim (near Mount Ephraim, ver. 21, where Semei, a relation of Saul, and many disaffected people resided) shut themselves up with him in Abela.

VER. 15. *Works*. Heb. a bank, or terrace against the city, and it stood in the trench (H.); so that the town ditch was filled up, (Grot.) or terraces were raised, from which archers assailed the besieged. Joab made a ditch to defend his men from foreign assailants; and he had already taken the outward wall, so that the town could not hold out for any length of time. C.—They undermined the walls, while some attempted to pull them down with hooks and ropes. Chap. xvii. 13. H.

VER. 18. *End of their disputes*, (H.) as Abela was remarkable for its wise counsellors, (M.) and equitable decisions (H.); so that many came from a distance to consult the learned of this city. C.—Heb. "They spoke a word at first: Let them ask at Abela, and so they shall make an end." C.—Prot. "They shall surely ask counsel at Abel: and so they ended the matter."

VER. 19. *Truth*. Heb. "I am peaceable, faithful in Israel." H.—I am one of the cities most inclined to peace, and to the king's service, noted for lessons of loyalty. C.—*Mother*, city, or metropolis. The Hebrews style the inferior towns daughters. C.—*Lord*, a city belonging to Israel. H.

VER. 26. *Jairite*, a descendant of Jair, (C.) son of Manasses. H.—*Priest*. Heb. *cohen*, respected like a priest, (H.) chief favourite, (W.) the Rab., (Chal.) chief counsellor of David, (Vatab.) almoner, &c. It is not certain that he was of the family of Aaron, or qualified to be the domestic chaplain of the king. See

25 And Siva was scribe: and Sadoa and Abiathar priests.

26 And Ira, the Jairite, was the priest of David.

CHAP. XXI.

A famine of three years, for the sin of Saul against the Gabaonites, at whose desire seven of Saul's race are crucified. War again with the Philistines.

AND^b there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: *It is for Saul and his bloody house, because he slew the Gabaonites.*

2 Then the king calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrites: and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were, for the children of Israel and Juda.)

3 David, therefore, said to the Gabaonites: What shall I do for you? and what shall be the atonement for you, that you may bless the inheritance of the Lord?

4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul, and against his house: neither do we desire, that any man be slain of Israel. And the king said to them: What will you, then, that I should do for you?

5 And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner, that there be not so much as one left of his stock in all the coasts of Israel.

6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord, in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

7 And the king spared Miphiboseth, the son of Jonathan, the son of Saul, because of the oath of the Lord, that had been between David and Jonathan, the son of Saul.

8 So the king took the two sons of Respha, the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol, the daughter of Saul, whom she bore to Hadriel, the son of Berzellai, that was of Molathi,

^c Jos. ix. 16.—^d 1 Kings xviii. 3.

chap. viii. 16, &c. No other king of Israel had an officer to whom this title was given. C.

CHAP. XXI. VER. 1. *Of David*, after the revolt of Seba. C.—*House*. It seems the family and chief officers of Saul had concurred in his cruelty and unjust zeal. Hence many of them might be still living, to undergo this chastisement; and the rest of the people were guilty of some faults. H.—The exemplary punishment of Saul's family was a lesson to kings, and to all mankind, to teach them how they ought to observe justice and the sanctity of oaths.—*Gabaonites*; probably after the slaughter of the priests at Nob. 1 Kings xxii. 19. C.

VER. 2. *Amorrites*, by which name all the nations of Chanaan were frequently designated. Gen. xv. 16. M.—They were properly Hevites.—*Juda*. As if Josue, and all succeeding governors, had acted wrong. Exod. xxiii. 33; Jos. vi. 19. Saul ought, at least, to have consulted God. C.

VER. 3. *Atonement*, to expiate the injury done to you by Saul (M.); and that you may turn your curses into blessings. The ancients were convinced that God attends to the imprecations of the innocent. C.

VER. 4. *Gold*. It is supposed that David made them an offer of some Salien, A. 1040.—*Israel* besides. At first they required all the progeny of Saul, nine in number, to be crucified; but at David's request, and intimation that he had sworn to protect the sons of Jonathan, Miphiboseth and Micha, (H.) they were content with the death of seven. M.

VER. 6. *Them*, having received an order from God, lest the people might suspect that he was gratifying his private revenge. E. Joseph. vii. 10, 12.

VER. 8. *Of Michol*. They were the sons of Merob, who was married to Hadriel; but they are here called the sons of Michol, because she adopted them, and brought them up as her own (Ch. Chal. S. Jer. Trad.): or Merob was called Michol (Sa.); or, what seems most probable, from the word *she bore him*

9 And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.*

10 And Respha, the daughter of Aia, took hair-cloth, and spread it under her upon the rock, from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

11 And it was told David, what Respha, the daughter of Aia, the concubine of Saul, had done.

12 And David went, and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabes Galaad,^b who had stolen them from the street of Bethsan, where the Philistines had hanged them, when they had slain Saul in Gelboe.

13 And he brought from thence the bones of Saul, and of Jonathan, his son: and they gathered up the bones of them that were crucified,

14 And they buried them with the bones of Saul, and of Jonathan, his son, in the land of Benjamin, in the side, in the sepulchre of Cis, his father: and they did all that the king had commanded, and God showed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

16 Jesibienob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David;

17 And Abisai, the son of Sarvia, rescued him, and striking the Philistine, killed him. Then David's men swore unto him, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

* A. M. 2986, A. C. 1018.—^b 1 Kings xxxi. 12.

18 There was also a second battle in Gob against the Philistines: then Sobochai, of Husathi, slew Saph, of the race of Arapha, of the family of the giants.

19 And there was a third battle in Gob against the Philistines, in which Adeodatus, the son of Forrest, an embroiderer, of Bethlehem, slew Goliath, the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth: where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

21 And he reproached Israel: and Jonathan, the son of Samaa, the brother of David, slew him.

22 These four were born of Arapha, in Geth, and they fell by the hand of David, and of his servants.

CHAP. XXII.

King David's psalm of thanksgiving for his deliverance from all his enemies.

AND David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said: "The Lord is my rock, and my strength, and my saviour."

3 God is my strong one, in him will I trust. my shield, and the horn of my salvation: he lifteth me up, and is my refuge: my saviour, thou wilt deliver me from iniquity.

4 I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.

5 For the pangs of death have surrounded me: the floods of Belial have made me afraid.

6 The cords of hell compassed me: the snares of death prevented me.

7 In my distress, I will call upon the Lord, and I will

* 1 Kings xvii. 7.—^d 1 Par. xx. 4.—^e Psal. xvii. 3.—^f Psal. xvii. 4.

used, (Cajet.,) and as two sisters would hardly have the same name, (H.) Michol has crept into the text instead of Merob. Capel. Salien. C. 1 Kings xxv. 44.

VER. 9. *Lord.* The prophets had frequented this hill. 1 Kings x. 5, 10. So the Gabaonites crucified these seven, before an ancient altar, as victims to appease God's anger, (C.) for the treaty with them having been violated, (H.) particularly after they had embraced the true religion. Salien. Deut. x. 19.—*Barley*, about Easter. M.

VER. 10. *Hair-cloth*, to sleep on occasionally.—*Heaven.* The famine had been caused by drought. As soon therefore as rain fell, David was assured that God was appeased. He had suffered the bodies to hang so long for that purpose, though commonly they were to be taken down before night. M.

VER. 14. *Side of the mountain*, or in distinct cavities. C.—Many suppose that *Tsothi*, or *Sela*, is the name of a place (M.) not far from Gabaa. Jos. xviii. 28. C.—Many proper names are thus translated. D.

VER. 15. *Again*: it is not certain at what time. Some think it was towards the beginning of David's reign, since he leads his men to battle; or the Philistines might have made an irruption into his dominions, about three years after the death of Absalom. C.—David had offered to put himself at the head of the army against his son. Chap. xviii. 2. H.—*Faint.* He was now sixty-four years old. Salien.

VER. 16. *Jesibienob* may signify, "Jesbi, the son of Ob." Sept. "Jesbe, of Nob, who was of the race of the giants." Arapha seems to have been one of great name, (ver. 18—22,) who had several children; unless other giants assumed his name. C.—*Ounces.* Heb. "*sicles* of brass, in weight."

VER. 18. *Gob*, as *Gazer* was called by the Philistines (1 Par. xx. 4. Salien); unless (H.) the former word be a mistake of the transcriber. C.—Sept. (Alex.) reads, Geth. H.—*Sobochai*, one of David's valiant men. 1 Par. xi. 29.—*Saphai* added in 1 Chron. xx.

VER. 19. *Adeodatus, the son of Forrest.* So it is rendered in the Latin Vulgate, by giving the interpretation of the Hebrew names, which are Elhanan, the son of Jaare. Ch.—We should translate all the proper names, or none; as the present mode is extremely perplexing. H.—Regularly proper names should be retained. C.—But the learned have often chosen to give the import of foreign names in the language in which they have been writing. See Du Thou's History.—*An embroiderer.* Prot. make this a part of the man's name, "Jaare-oregim." Sept. "the son of Ariorgeim." In 1 Par. xx. no notice is taken of his profession. H.

—That passage will evince that *Elhanan* is not the same with David, as some would infer from the mention of Goliath's death, but the son of Jair, uncle of Joab, (chap. xxiii. 24,) who was born at Bethlehem, though the verse in Paral. would insinuate, less correctly, that the giant's name was Lechem, thus, "Elehanan . . . slew Lechem, the brother," &c., as the copyist had written *ath* instead of *bith*. C.—Our version has not this mistake: "Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gethite," &c. 1 Par. xx. 5. H.—"It would be difficult to find a passage more disfigured than the present; and without the help of the Paral. it would be impossible to make it out." C.—Kennicott makes a similar remark. Diss. 1, and 2. But he believes that the Book of Chronicles, though the latest, and usually the most corrupt, of the Old Testament, is here perfectly correct; and that the passage before us is strangely corrupted, "Jaare Oregim, a Bethlehemite," being placed instead of, . . . "Jaor slew Lahmi," as he thinks that *oregim*, "weavers," has been inserted from the line below, p. 79. H.—*Goliath.* He might have the same name as his brother, who had been slain by David forty-three years before (Salien); or the title of *brother* may only signify that this giant resembled the former in size and strength. Prov. xviii. 9.—*Beam.* See 1 Kings xvii. 7. C.

VER. 20. *Fourth.* Josephus says this was the last war with the Philistines, and Tostat supposes that they wished to retake the city of Geth. Salien.—*Stature*, or "of contradiction." Aquila.—Heb. *Modun.* Sept. leave it as the proper name of a place, "Madon," specified Jos. xi. 1, and xii. 19. Capel would read, "a man of Madian."

VER. 22. *Of David*, who was present, though it does not appear that he slew any of the four. C.

CHAP. XXII. VER. 1. *Spoke, &c.* By comparing this with the *17th Psalm* we may be convinced how much the Hebrew varies, particularly if we examine also the MSS. Kennicott specifies no less than six hundred variations in this one canticle, and refutes the opinion of those who say that the 17th Psalm is a second edition, corrected by David's own hand, as the MSS. frequently show the inaccuracies of the printed copies. He has collated them with Walton's Polyglott. The variations are not, however, all distinct from each other, sometimes twenty MSS. having the same various readings, and many of them relate to the letter *v*. See Diss. 2, p. 565. We shall give the explication in the order of the Psalms. The collation of parallel passages is of infinite advantage. Frequently (H.) the words differ so as to explain one another.

cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.

8 The earth shook and trembled, the foundations of the mountains were moved and shaken, because he was angry with them.

9 A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

10 He bowed the heavens, and came down: and darkness *was* under his feet.

11 And he rode upon the Cherubims, and flew: and slid upon the wings of the wind.

12 He made darkness a covering round about him: dropping water out of the clouds of the heavens.

13 By the brightness before him, the coals of fire were kindled.

14 The Lord shall thunder from heaven: and the Most High shall give forth his voice.

15 He shot *his* arrows, and scattered them: *his* lightning, and consumed them.

16 And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

17 He sent from on high, and took me, and drew me out of many waters.

18 He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.

19 He prevented me in the day of my affliction, and the Lord became my stay.

20 And he brought me forth into a large place, he delivered me, because I pleased him.

21 The Lord will reward me according to my justice: and according to the cleanness of my hands he will repay me.

22 Because I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments are in my sight: and his statutes I have not removed from me.

24 And I shall be perfect with him: and shall keep myself from my iniquity.

25 And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.

26 With the holy one, thou wilt be holy: and with the valiant perfect.

27 With the elect, thou wilt be elect: and with the perverse, thou wilt be perverted.

28 And the poor people thou wilt save: and with thy eyes, thou wilt humble the haughty.

29 For thou art my lamp, O Lord: and thou, O Lord, wilt enlighten my darkness.

30 For through thee I shall be girded and run: through my God I shall leap over the wall.

31 As for God, his way is spotless, the word of the Lord is tried by fire: he is the shield of all that trust in him.

32 Who is God but the Lord: and who is strong but our God?

33 God, who hath girded me with strength: and made my way perfect.

34 "Who maketh my feet like the feet of harts, and setteth me upon my high places.

35 Who teacheth my hands to war: and maketh my arms like a bow of brass.

36 Thou hast given me the shield of thy salvation: and thy mildness hath multiplied me.

37 Thou shalt enlarge my steps under me: and my ancles shall not fail.

38 I will pursue after my enemies, and crush them and will not return again till I consume them.

39 I will consume them, and break them in pieces, so that they shall not rise: they shall fall under my feet.

40 Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.

41 My enemies, thou hast made to turn their back to me: *and* them that hated me, and I shall destroy them.

42 They shall cry, and there shall be none to save: to the Lord, and he shall not hear them.

43 I shall beat them as small as the dust of the earth: I shall crush them, and spread them abroad like the mire of the streets.

44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me.

45 The sons of the stranger will resist me, at the hearing of the ear they will obey me.

46 The strangers are melted away, and shall be straitened in their distresses.

47 The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted.

48 God, who giveth me revenge, and bringeth down people under me.

49 Who bringeth me forth from my enemies, and lifteth me up from them that resist me: ^bfrom the wicked man, thou shalt deliver me.

50 "Therefore will I give thanks to thee, O Lord, among the Gentiles, and will sing to thy name.

51 Giving great salvation to his king, and showing mercy to David, his anointed, and to his seed for ever

CHAP. XXIII.

The last words of David. A catalogue of his valiant men.

NOW these are David's last words. David, the son of Isai, said: The man to whom it was appointed concerning the Christ of the God of Jacob, ^athe excellent psalmist of Israel, said:

^a Psal. cxlvi. 1.—^b Psal. xvii. 49.

^c Rom. xv. 9.—^d Acts ii. 10.

VER. 7. *Temple.* David was now busy in making preparations for it.

VER. 14. *Shall.* Heb. as well in the past tense. "The Lord thundered," &c. H.

VER. 16. *Overflowings.* Heb. "channels," the waters receding as at the Red Sea, and at the passage of the Jordan.

VER. 22. *God.* Perhaps David might have written this before his fall; or, afterwards, his sincere repentance had restored him to his former state.

VER. 26. *Holy;* treating all according to their deserts. H.

VER. 29. *Lamp.* Heb. *Thair*, "thou wilt light" *my lamp*, seems deficient as it is found in some MSS., Syr., Arab., Psal. xvii., &c. Kennicott.

VER. 44. *Me.* Though David conquered some Gentiles, and some were converted to the true faith under the Old Testament, yet the fulness of the Gentiles belongs to the Church of Christ, the perpetual stability of which is here foretold ver. 51. W.

CHAP. XXIII. VER. 1. *Last words,* which he spoke by inspiration, (M.) or which may be considered as the conclusion of his Psalms, and inserted after

2 The Spirit of the Lord hath spoken by me, and his word by my tongue.

3 The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God.

4 As the light of the morning, when the sun riseth, shineth in the morning, without clouds, and as the grass springeth out of the earth by rain.

5 Neither is my house so great with God, that he should make with me an eternal covenant, firm in all things, and assured. For *he* is all my salvation, and all my will: neither is there aught thereof, that springeth not up.

6 But transgressors shall all of them be plucked up as thorns, which are not taken away with hands.

7 And if a man will touch them, he must be armed with iron, and with the staff of a lance: but they shall be set on fire, and burnt to nothing.

8 *These are the names of the valiant men of David. *Jesbaham*, sitting in the chair, *was* the wisest chief among the three; he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

* 1 Par. xi. 11.

the seventy-first (C.); or as a preface or summary of those Divine canticles (D.); or they relate to the last ages, and to the Messias, (Chal.) *the end of the law*. H.—*Christ*, who should be born of him; or David himself was appointed to be “the king” of God’s people. Sept. “he whom God raised up, the Christ of,” &c. Heb. “sovereign anointed of,” &c.—*Psalmist*. The Holy Spirit directs David to speak in his own praise. His psalms were always most highly esteemed in Israel. C.

VER. 3. *Strong one*. This is one of the most common titles of God, 1 Kings ii. 2. Heb. “the rock.”—*In the fear*. Heb. “of the fear;” that is, of the just, who live in the fear of God. C.

VER. 4. *As the light*, &c. So shall be the kingdom of Christ. Ch.—Heb. “Like the morning light, shall the sun arise.” But is this sense? Is not the sun the light of the morning? The oldest Heb. MS. in England has the word *Jewe* before *sun*, which seems to have been acknowledged by the Sept., though now unintelligible; and thus we are freed from this difficulty, and the passage is proved to be prophetic of the great Sun of justice. Mal. iv. 2; Isa. lx. 2. Kennicott, Dis. 1, p. 471.—The Heb. is extremely obscure. C.—Prot. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springeth* out of the earth by clear shining after rain. H.—We might expect that David was going to compare the glory of his reign and of his family with that of the rising sun. Judg. v. ult. But he does not finish the comparison, being filled with a sense of his own misery. C.

VER. 5. *Neither is my house*, &c. As if he should say: This everlasting covenant was not due to my house: but purely owing to his bounty, who is all my salvation, and my will; that is, who hath always saved me, and granted me what I desired of him; so that I and my house, through his blessing, have sprung up, and succeeded in all things. Ch.—He clearly distinguishes between the covenant made with him as to his earthly kingdom, and that which regards Christ. W.—Even the former should be of long duration. Psal. cxxxi. 11. H.—Up. Heb. seems to contradict all that had gone before; “for it shall not flourish.” C.—Prot. “although he make it not to grow” (H.); unless we read with an interrogation, “And shall not my family flourish?” which has a natural reference to ver. 4. C.—God had blessed David with the dew of heaven, and with the fatness of the earth. M.—His glory and happiness should not be of short duration, like the brightest summer-day, or a transient flower. H.

VER. 6. *But*. This word is neglected by the Sept., who subjoin this to the preceding verse. “Because the lawless man shall not flourish. They are all like thorns thrust out, for they shall not be handled,” lest they prick. H.

VER. 8. *Jesbaham*, the son of Hachamoni. For this was the name of this hero, as appears from 1 Chron. xi. 11. Ch.—But then *sitting*, &c. should not be retained. H.—*Most tender*, &c. He appeared like one tender and weak, but was indeed most valiant and strong. It seems the Latin has here given the interpretation of the Hebrew name of the hero, to whom *Jesbaham* was like, instead of the name itself, which was *Adino*, the *Eznite*, one much renowned of old for his valour. Ch.—The Vulg. has, contrary to custom, translated many of the proper names. C.—The French version would suppose that *Adino*, the *Heznite*, was the hero’s name; and queen Elizabeth’s version (1599) is, “He that sat in the seat of wisdom, being chief of the princes, was *Adino*, the *Eznite*.” H.—But no such person is mentioned any where else in the Bible; and these words have been corrupted, like many others in this chapter, as may be gathered from collating it with Chronicles, &c.—*In the chair*. Heb. *Bossboth*, “seems to be carelessly transcribed in here from the line above,” as *Oregim* was taken from the subsequent line. Chap. xxi. 19.—*Wisest*. Heb. “the Hachmonite.”—*Three*; it is in Heb. “the third;” and in Chron. *thirty*, improperly.—*Killed*, or “wound-

9 After him was Eleazar, the son of Dodo, the Ahohite, one of the three valiant men that were with David, when they defied the Philistines, and they were there gathered together to battle.

10 And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

11 And after him was Semma, the son of Age, of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines,

12 He stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory.

13 Moreover, also before this, these three who were princes^b among the thirty, went down, and came to David, in the harvest time, into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.

14 And David was then in a hold: and there was a garrison of the Philistines then in Bethlehem.

^b 1 Par. xi. 15.

ed,” is the general interpretation of *elol*; but it signifies also, “a soldier.”—*Eight is three* in Paral. Similar mistakes have probably arisen from the use of numeral letters. See 4 Kings viii. 26. We read that *Abisai lifted up his spear against* three hundred. This was, perhaps, a usual number for a regiment of three companies. 1 Kings xxix. 2. Both *Jesbaham* and *Abisai* ventured to contend, singly, with so superior a force; but the latter displayed rather less valour, so that he did not attain unto the glory of the former; which he ought to have done, if both had killed the same number. *Adino*, the *Asonean*, is useless, (C.) as a proper name: when corrected, it is rendered, (H.) “he drew,” &c.

VER. 9. *Dodo*. In Latin, *Patruj ejus*, which is the interpretation of the Hebrew name *Dodo*. The same occurs in ver. 24, (Ch.) and signifies, “of his paternal uncle.” H.—Sept. read *Dudia*, (C.) “of his father’s brother.” He, or his father, is styled *Dudai*, 1 Par. xxvii. 4. C.—Sept. (Alex.) translate both *Dodo* and *Dodi*, “the son of his father’s brother,” the son of *Sousei*, or (Vat.) *Doudei*. *Dodi* seems to be the more accurate here, as he is thus more distinguished from *Dodo*, ver. 24; 1 Chron. xi. 26.—*Defied*. Heb. is incorrect, and ought to be a proper name, as is evident from the word *there*.—Josephus calls it, *ἀπασάμω*, (perhaps originally *ἀφασάμω*). Chron. *Pasdammin*, or *Ephesdammin*. 1 Kings xvii. 1. It is hardly probable that the Hebrews should defy or upbraid the Philistines, and immediately run away. We should therefore translate with 1 Par. *men*. “He was with David at *Pasdammin*. And when the Philistines were there gathered together to battle, and the men of Israel were gone away, he arose,” &c. Kennicott.

VER. 10. *Sword*; holding it, and exerting himself so long (*Sanctius*); or on account of the blood, which glued, as it were, his hand to the sword. Joseph. M.—This verse, and as far as *troop* in the following, is omitted in 1 Par.; so that *Semma* is not so much as mentioned, (H.) and of course the number thirty-seven cannot be found. Ken.—Perhaps *Samaoth* may be the same hero. 1 Par. ii. 27, and xxvii. 8. C.

VER. 11. *Troop*. Heb. *Leie*, has been much controverted: but it appears to be the name of *Lechi*, or *Lehi*, “the jaw-bone,” (Josephus and Sept. Complut.) so memorable for the exploit of Samson. Bochart Anim. p. 1. B. ii. 15.—Vulg. lit. *in statione*, “in a station.” Some copies of the Sept. “against wild beasts;” “To hunt wild beasts.” Syr. and Arab. But it is most probably the name of a place. C.—*Lentils*. 1 Par. *Barley* seems more correct, as the field could not be full of both at the same time (H.); and barley is of more general utility. Kennic.—Yet some would assert that there was barley in one part and lentils in the other. Buxtorf, &c.

VER. 13. *Before this*. The exploits performed before the death of Goliath have been recorded. The following took place soon after the taking of Jerusalem. Heb. simply, “And three of the Schalischim came to David at harvest-time, (Paral. more correctly, *to the rocks*,) and into the cave,” &c. C.—*Three* is undoubtedly the proper word, though the printed Heb. copies have *thirty* in the text; except the most ancient edition of Ximenes, 1515, which retains *three*, with all the versions, and some Heb. MSS., and as the ver. 17 itself reads *among*, would be better *above* (ver. 23); as the three officers aforesaid were not of the body of thirty, but of a still higher order.—*Harvest*. Heb. *al Kotsir*, is never used elsewhere in this sense; and the Sept. have left the latter word as a proper name, “at Kasoar;” *etsur* seems to have been the original word, as in Paral. “to the rock.” Such places had frequently caverns or strong-holds, 1 Kings xxiv. 1–4.—*Camp*. The Sept. also seem to have read *mene*, as in Par., instead of *either*, which never occurs for “a troop.” Ken.—This camp was distant from the station at Bethlehem, (M.) which was distant from Jerusalem “two hours’ travel.” Maundrell.—*Giants*, or *Raphaim*, 2 Kings xxi. 18. M.

15 And David longed, and said: O that some man would give me a drink of the water out of the cistern, that is in Bethlehem, by the gate.

16 And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

17 Saying: The Lord be merciful to me, that I may not do this: Shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

18 Abisai, also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred, whom he slew; and he was renowned among the three,

19 And the noblest of three, and was their chief; but to the three first he attained not.

20 And Banaias, the son of Joiada, a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.

21 He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.

22 These things did Banaias, the son of Joiada.

23 And he was renowned among the three valiant men, who were the most honourable among the thirty: but he attained not to the first three: And David made him of his privy council.

24 Asael, the brother of Joab, was one of the thirty Elehanan, the son of Dodo, of Bethlehem,

25 Semma, of Harodi, Elica, of Harodi.

26 Heles, of Phalti, Hira, the son of Acces, of Thecua,

27 Abiezer, of Anathoth, Mobonnai, of Husati,

28 Selmon, the Ahohite, Maharai, the Netophathite,

29 Heled, the son of Baana, also a Netophathite, Ithai, the son of Ribai, of Gabaath, of the children of Benjamin,

30 Banaia, the Pharathonite, Heddai, of the torrent Gaas,

31 Abialbon, the Arbathite, Azmaveth, of Beroma,

32 Eliaba, of Salaboni: of the sons of Jassen, Jonathan,

33 Semma, of Orori, Aliam, the son of Sarar, the Arorite,

34 Eliphelet, the son of Aasbai, the son of Machati, Eliam, the son of Achitophel, the Gelonite,

35 Hesrai, of Carmel, Pharai, of Arbi,

36 Igaal, the son of Nathan, of Soba, Bonni, of Gadi,

37 Selec, of Ammoni, Naharai, the Berothite, armour-bearer of Joab, the son of Sarvia,

VER. 14. *Garrison*. Lit. "station," (H.) or advanced guard.—In. The *b* is omitted in Heb., as on many other occasions (4 Kings xiv. 14. Ken.); owing perhaps to the following word beginning with the same letter, H.

VER. 15. *Gate*. David had been educated in that town. M.—He expresses his wish to see his native place delivered from the hands of the enemy, more than for water (Sanctius. Ken.); or being very thirsty, he speaks his sentiments without designing that any should attempt to procure him the water. C.—The three valiant men considered his desire as a law. M.—They were not to be condemned of rashness, though it would have been such in ordinary men. Salien.—When they brought the water he would not drink, judging that precious things should be offered to God. W.

VER. 16. *Camp*, or station of soldiers, ver. 13, 14.—*Offered it*, as "a libation," according to the Heb. and Sept. *Visoc* is commonly used; but *vinsoe*, in Par., is the truer reading, as "it contains the three radical letters; and it were greatly to be wished that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations." Ken. Dis. 1, p. 154.—*Lord*, as a sacrifice, worthy of him, and to teach his followers to be temperate, (M.) and not to expose their lives unnecessarily. H.—"He had formerly indulged himself in forbidden pleasures." S. Greg.—David thus asked pardon for having, undesignedly, hazarded the lives of his men, (Ken.) and gave thanks for their safe return. Josephus.—A libation of water was solemnly made, 1 Kings vii. 6.

VER. 17. *Drink*. This word is acknowledged in 1 Par. and in all the ancient versions. Ken.—Prot. supply, "Is not this the blood of the men that went in jeopardy of their lives?"

VER. 18. *Three*. Sept. (Alex.) and Josephus read "six hundred," (H.) against all the rest.

VER. 19. *Three*. Heb. *eci*, seems to be mistaken for *bosnim*, "above two;" as one of the Greek versions in the Hexapla renders it, with the Sept. "Of the three he was more honourable than two; therefore he was their captain, and yet &c." &c. Thus we see a double ternary fully established, ver. 8. Kennicott.

VER. 20. *Banaias*. The *v* at the end of this man's name is wanting in Par. It serves to distinguish him more from one of the thirty, who was the eleventh captain in waiting on the king (1 Par. xxvii. 14); whereas this was the third, (Ib. 5,) and one of great renown. 3 Kings i. 32.—*Lions*. Heb. *ari*, "a lion," and *al*, "god," designate people "of extraordinary valour." Ken.—These two were noblemen, (Chal.) giants, (Joseph.) or fortresses (Vatab.); namely, Areopolis, which is divided into two parts by the Arnon. C.—Some suppose that he slew three real lions. The last, being in such a confined situation, enhanced his merit. Cajet. M.—The Alex. copy of the Sept. has a great omission of the words between *slew*, occasioned by the word recurring twice; as also ver. 21.

VER. 21. *Sight*, for size. Josephus.—Heb. "a man of great aspect," which 1 Par. properly explains "five cubits high."—*Hand*. Sept. supply what seems to be omitted, "like a weaver's beam," (Ken.) as it is found in Paral.—*Rod*, or rather "a staff," like David's. 1 Kings xvii. 43, and xl. 43. H.

VER. 23. *Who were*. Heb. "he was honourable above the thirty." Sept. erroneously read *three*; as he was only the second in this series, though superior to the body of thirty. See ver. 13. The versions seem here perplexed, for want of observing this distinction of ranks.—*Council*. Heb. "over his obedience," or "guard." Joseph. Chap. xx. 23.—Sept. "over his own country," *mosspehu*,

instead of the present *al mossmāthu*, *super auscultationem suam*; or rather *mossmorthu*, *custodiam suam*. Grot. Ken.—Banaias held a very distinguished rank among the officers at court. He was like the king's eye and ear. H.

VER. 24. *Was one*. Heb. the preposition *b* is here used, which signifies "above;" as ver. 13, and 23, and as Junius renders it. H.—"Asael . . . was head of the thirty." Arab.—He could not be one of that body, as the number is complete without him, and he is necessary to fill up the second ternary. The Book of Chronicles does not point this out with so much precision as it had been already done. Kennicott.—Asael was slain by Abner. Chap. ii. 23. He was captain of the fourth band. 1 Par. xxvii. 7.—*Elehanan*, the first of the thirty.—*Dodo*. Lit. *patruī ejus*, "of his (Asael's) uncle," which might, perhaps, be as well translated as 1 Par. xi. 26. See chap. xxi. 19. The Sept. give both, "Dodei, the son of his father's brother," as ver. 9 (H.); or "rather those two translations are by some transcriber, or editor, injudiciously thrown together." Kennicott.

VER. 25. *Semma*. The same with the third hero, though his country is differently written, ver. 11. C.—But this is very improbable, as the number of thirty-seven would be thus destroyed. The former was an Hararite. The Sept. style the present captain, *Samoth*, in 1 Par.; Vulg. *Sammoth*; and the Ald. copy has *Semoth* here. He was the fifth captain (1 Par. xxvii. 8); and the four subsequent ones relieved each other in waiting on the king.—*Harodi*, more correct than *Arorite*, 1 Par., (H.) as the Sept. also there terminate with *di*.—*Elica* is omitted, 1 Par. xi., (Kennic.) as he perhaps died soon; and *Zabad* succeeding to his honours, comes at the end of these thirty heroes. Ib. v. 30. Junius.

VER. 26. *Phalti*. Par. Phalonite. H.—*Nu* has been mistaken for *t*. This is the seventh captain in waiting. Heb. "Heletz, the Pelonite." It is a pity that the Masorets have introduced a new mode of pronunciation, and that it has been adopted by the Prot., so that it is almost impossible to recognise in their work the Scriptural names of the most ancient versions of the Sept. and Vulg. H.

VER. 27. *Mobonnai*. Sept. have translated the Heb. "of the sons," *mobni*, (Kennicott,) which is corrupted from *sobei*, or (H.) *Sobbochai*, who was a *Hu-sathite*. 1 Par. xi. 29. C.

VER. 28. *Selmon*, or Ilai.

VER. 29. *Heled*. Heb. ends improperly in *b*.

VER. 30. *Heddai*: *d* is exchanged for *r* in Paral. *Hurai*.

VER. 31. *Abialbon*, or *Abiel*.—*Beromi*, or *Azmoth*, a *Bauramite*.

VER. 32. *Jonathan*. David's nephew, (1 Par.,) of the sons of Assem, a Gezonite. This ought, perhaps, to be "Gouni, of the sons," &c., otherwise the name will be lost, contrary to the design of the sacred writer. The verse is not terminated at Jonathan. But he was the son of Sage, (or rather of Semma, as here, ver. 33,) an *Ararite*. 1 Par. H.

VER. 33. *Aliam*, &c. Par. *Ahiam*, the son of Sachar. The change is easy.

VER. 34. *Eliphelet*, &c., or *Eliphal*, the son of Ur; *Hepher*, a *Maccherathite*; *Ahia*, a *Phelonite*; *Hesro*, a *Carmelite*. See 1 Par. xi. 35

VER. 35. *Arbi*. Par. "Naari, the son of Azbai." H.

VER. 36. *Igaal*, or Joel, the brother of Nathan. To reconcile these texts we may say the person was adopted by his brother, or had married his daughter which was not prohibited by the law.—*Bonni*, or *Mibahar*, the son of Agarai.

VER. 37. *Bearer*, or "squire." W.

38 Ira, the Jethrite, Gareb, also a Jethrite.

39 Urias, the Hethite; thirty and seven in all.

CHAP. XXIV.

David numbereth the people: God sendeth a pestilence, which is stopt by David's prayer and sacrifice.

AND^a the anger of the Lord was again kindled against Israel, and stirred up David among them, saying: Go, number Israel and Juda.

2 And the king said to Joab, the general of his army: Go through all the tribes of Israel, from Dan to Bersabee, and number ye the people, that I may know the number of them.

3 And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundred-fold in the sight of my lord the king, but what meaneth my lord the king by this kind of thing?

4 But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers, went out from the presence of the king, to number the people of Israel.

5 And when they had passed the Jordan, they came to A oer to the right side of the city, which is in the vale of Gad.

6 And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon,

7 They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda, into Bersabee:

^a A. M. 2987, A. C. 1017. 1 Par. xxi.

8 And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.

9 And Joab gave up the sum of the number of the people to the king, and there were found of Israel, eight hundred thousand valiant men that drew the sword: and of Juda, five hundred thousand fighting men.

10 ^bBut David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

11 And David arose in the morning, and the word of the Lord came to Gad, the prophet, and the seer of David, saying:

12 Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them, which thou wilt, that I may do it to thee.

13 And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days, there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

14 And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

15 And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee, seventy thousand men.

16 And when the angel of the Lord had stretched out

^b 1 Kings xxiv. 6.—Dan. xlii. 23.

VER. 39. *Urias*, the husband of *Bethsabée*. We have observed (ver. 25) that in *Paral.* the number of thirty-seven is completed by *Zabad*, instead of *Elicia*. H.—Only thirty-six are specified in these catalogues, as the name of the sixth hero (ver. 18) is omitted, whom some take to be *Sobati*, *Jonathan*, (chap. xxi. 22,) *Joiada*, (ver. 20,) or *Joab*. C.—But the truth is, *Joab* is not mentioned here at all, as he was sufficiently known for the *chief* (1 Par. xi. 6); and he makes up the number of thirty-seven. The sixth, therefore, was *Asael* (ver. 24); and after him there are exactly thirty. For though *Gouni* be lost, (ver. 32,) *Semma* is substituted in the following verse. H.

CHAP. XXIV. VER. 1. *Stirred up*, &c. This stirring up was not the doing of God, but of Satan; as it is expressly declared, 1 Chron. xxi. 1. Ch.—David was moved by vanity, &c., thus to displease God.—Among. Heb. "against;" as the king could have done nothing more prejudicial to his people, seventy thousand of whom perished on this occasion, ver. 15. H.

VER. 3. *Thing*. He speaks in stronger terms, and adds, (1 Par. xxi. 3,) which may be imputed as a sin to Israel. *Joab* was not extremely religious; yet he perceived the evil consequences, and, along with the other captains, expressed his sentiments with more respect than on former occasions. H.

VER. 5. *Gad*, at the eastern extremity, on the banks of the *Arnon*.

VER. 6. *Hodsi*. Sept. Alex. (5) "of Gad and *Eliazer*, (6) and they came into Galaad, and into the land of *Ethaon Adasai*, and they went into Dan Jaran." The other editions vary. Heb. means, "to the land of new subjects," or "lately conquered" (*Junius*) from the *Agarites*, (1 Par. v. 10,) which agrees with this situation. C. *Lyrans*.—The commissioners first took an account of the tribe of *Ruben*, (M.) and then proceeded northward, till they returned from Dan towards the south. H.

VER. 7. *Tyre*, the ancient; about four thousand paces from the new city, which stands in an island. *Strabo* 16. See *Jos.* xix. 29.

VER. 8. *Land*. Yet they did not number the *Levites* or *Benjamin*, nor even the rest exactly, as *Joab* acted with reluctance. 1 Par. xxi. 6, and xxvii. 24. M.

VER. 9. *Eight . . . and five*. *Theodotion* says nine and four, which comes to the same sum. H.—But 1 Par. xxi. 5 reads, *eleven hundred thousand, and four hundred and seventy thousand fighting men*; though even there the Arab. version has the number here specified, which is less incredible. The fighting men are not above a fifth part of the population; and we may allow that David might have about seven million subjects. It seems, therefore, best to abandon the latter number as incorrect, since all commentators confess that similar mistakes have been made by the transcribers; and to maintain the contrary would be indirectly to throw the blame upon the sacred writers. C.—Yet some account for the variation by saying that *Joab* gave not in the full number here, (M. *Abul.*, &c.,) which seems contrary to the text, *there were found*, &c. H.—A. *Lapide* supposes that the excess of number was occasioned by the subsequent list of the *Levites*, &c.

But could they amount to so many? C.—And what proof is there that they were numbered, after the anger of God had manifested itself so severely? H.—If *Joab* chose to diminish the numbers of Israel, why has he increased those of Juda? Did he wish to flatter the king's vanity, or partiality for his own tribe? It is difficult to say what interest *Joab* could have in withholding the truth; and for the sacred historian to countenance his delusion would expose us to the same danger of mistake, and overthrow the authority of Scripture, no less than if the author had been liable to error, and uninspired. It seems, therefore, most rational to suppose that we have here the true list of the warriors, and that the book of *Paral.* has been injured by the negligence of transcribers, as it has on many other occasions. H.

VER. 10. *David's heart struck him*, after the people were numbered. That is, he was touched with a great remorse for the vanity and pride which had put him upon numbering the people. Ch.—His sin must have been internal, and probably involved a secret confidence in his riches and power, without referring all to God, (H.) or trusting entirely in him. S. *Amb. Poen.* c. ix. S. *Aug. c. Faust* xxii. 66, &c.—There was otherwise no prohibition for David's taking this account (C.) which is so natural for a prince, and may frequently prove of great service. H.—*Struck him*. Contrition and confession are specified here, as satisfaction is, ver. 12. Temporal sufferings are inflicted, even after the sin has been remitted. Ver. 16. W.

VER. 11. *And seer*. This was a peculiar distinction of the prophet, (H.) who was appointed to direct David, (M.) to whom he had been long attached 1 Kings xxii. 5. C.

VER. 13. *Seven*. Par. *three*; which makes the contrast more striking. H.—The Sept., and some copies of the Arab. version, have the latter number. C.

VER. 14. *Lord*, and be exposed to the violence of pestilence, which attacked both rich and poor; whereas the rich can frequently escape the dangers of war, or of famine. C.—David knew that he had sinned, and he did not wish to screen himself from suffering the temporal punishment due to sin. H.—God punishes us equally by the hand of men, as by other means; but the king thus intimates that he looks upon Him as an indulgent father, who is less severe than the ministers of justice. M.

VER. 15. *And*. Sept. insert, "And David chose death (the pestilence, as they usually render it. *Salien*). And it was the time of the wheat-harvest. And the Lord gave death in Israel, from morning till dinner-time." H.—*Appointed*, for three days; though before the end of the last God took pity on the people. Ver. 16. C.—*Bochart* thinks the pestilence ceased to rage at some hour of the first day. *Syr.* and *Arab.* "till the sixth hour."

VER. 16. *Areuna*. Heb. styles him, *Araniah*, (ver. 18. C.) i being substituted for u, and placed after n. He is called *Ornan*, 1 Par. xxi. 18, (H.) and has the title of *Jebusite*, as he was originally of that nation, and had been permit-

his hand over Jerusalem, to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand: And the angel of the Lord was by the threshing-floor of Areuna, the Jebusite.

17 And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

18 And Gad came to David that day, and said: Go up and build an altar to the Lord, in the threshing-floor of Areuna, the Jebusite.

19 And David went up according to the word of Gad, which the Lord had commanded him.

20 And Areuna looked, and saw the king and his servants coming towards him:

21 And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord

the king come to his servant? And David said to him To buy the threshing-floor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

22 And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.

23 All these things, Areuna, as a king, gave to the king: And Areuna said to the king: The Lord thy God receive thy vow.

24 And the king answered him, and said: Nay, but I will buy it of thee, at a price, and I will not offer to the Lord my God holocausts, free-cost. So David bought the floor, and the oxen, for fifty sicles of silver:

25 And David built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

ted to retain his effects, on his embracing the true religion. Moria was his property, and seems not to have been much inhabited. It was not yet enclosed within the city walls. Here David saw the angel, in the air, ready to strike the inhabitants, and heard the voice from heaven. C.—He had already witnessed the death of many in the city. 1 Par. xxi. 14. The angel waited for God's orders how many to destroy. H.—He did not sheath his sword till David had offered sacrifice to appease the Lord (ver. 21); though others think that the sacrifice was to thank God for the deliverance. C.

VER. 17. *Are*, like sheep. M.—They were not accountable for the fault of their shepherd, or king; nor were they punished for it, (H.) but for joining in the revolts of Absalom, Seba, &c., (Salien,) as well as for other secret offences. H.—Both king and people suffer, when either draws down the vengeance of heaven.

VER. 18. *Altar*. This was done by a positive order. People still had the liberty of sacrificing on the heights of Gabaon. C.—This place was honoured with the tabernacle; and David would have gone thither, if he had not been so much terrified. 1 Par. xxi. 30. H.

VER. 22. *Wain*. So Josephus reads. Sept. "wheels." Heb. "rollers," to beat out the corn. C.—Prot. "threshing-instruments, and other instruments of the oxen for wood." Paral. adds, that Areuna offered also wheat, and saw the angel, as his four sons, and probably most of the inhabitants of Jerusalem, did.

VER. 23. *As a king*. Lit. "king Areuna:" e may have been substituted for c, "like," though the latter word is often understood. H.

VER. 24. *Free-cost*, or given gratis. This shows that subjects have property, otherwise they could only yield what was due to the king, as his own. W.—*Silver*. Sept. "for the silver of fifty sicles." H.—Bochart explains, for the money of 50 sicles of gold, which make 600 sicles of silver. But the best method of reconciling this passage with 1 Par. is to say that David gave the 50 sicles for the oxen and floor, and afterwards purchased the whole piece of ground for 600 (C.) sicles of gold, (or 902l. 5s. sterling. H.) being informed that the temple was to be erected there, (C.) where Isaac had formerly been brought to be sacrificed. M.—We might also make a colon, or pause, at *floor*, as if its price were specified elsewhere, and the 50 sicles were given for the oxen. D. M.—The sum amounts to only about 17. 14s. H.

THE THIRD BOOK OF KINGS.

This and the following Book are called by the holy Fathers, The Third and Fourth Book of Kings; but by the Hebrews, the First and Second. They contain the history of the kingdoms of Israel and Juda from the beginning of the reign of Solomon to the captivity. As to the writer of these books, it seems most probable that they were not written by one man, nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by Divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets. See 2 Paral., alias 2 Chron. ix. 29; xii. 15; xiii. 22; xx. 34; xxvi. 22; xxxii. 32. Ch.—This book informs us of the death of David, chap. ii. 11, where some Greek copies concluded the second book "of the reigns or kingdoms," as they style all the four books. Theodoret and Diodorus follow this division. The point is of no consequence; and the Hebrew editions have often varied. Origen observes that the Jews denoted these two books from the first words, "Ouammelech David." Euseb. Hist. vi. 25. H.—In S. Jerom's time, the four books made only two. The present book details the actions of Solomon, (C.) till the end of the 12th chapter. Then we behold the division of the kingdom: Roboam, Abias, Asa, and Josaphat, reign over Juda; Jeroboam, &c., over Israel; while the prophets Abias, Elias, and Eliseus, appear in the remaining eleven chapters. W.—Though the memoirs seem to have been left by contemporary authors, (H.) one; and most probably Esdras, made the compilation after the captivity, inserting frequently the very words of his authors, yet so as to make some additional reflections. C.—The Rabbins generally attribute the work to Jeremias. H.—He is more attentive to the house of David, and to display the rewards of piety, and the punishment of vice, as well as the glory of the temple and religion, than to describe the military exploits, which occupy so much of the profane history. C.

CHAPTER I.

King David growing old, Abisag, a Sunamitess, is brought to him. Adonias, pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared, and anointed king.

NOW *king David was old, and advanced in years: and when he was covered with clothes, he was not warm.

* A. M. 2989, A. C. 1015.

CHAP. I. VER. 1. *Years*; sixty-nine, as he died when he was seventy years old. C. 2 Kings v. 4.—*Warm*. Though David was of a strong constitution, he had been so much exposed to fatigue, and so harassed with domestic broils, that his vigour was nearly decayed. C.

2 His servants, therefore, said to him: Let us seek for our Lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king.

3 So they sought a beautiful young woman, in all the coasts of Israel, and they found Abisag, a Sunamitess, and brought her to the king.

VER. 3. *Sunamitess*. Sunam was not far from Thabor, in the tribe of Issachar. C.—This history leads us to explain the ambition and death of Adonias. H.

VER. 5. *Him*. He was not deterred by the fate of Absalom. H.—He was now the eldest son, and gave himself out for the presumptive heir. C.—David is

4 And the damsel was exceedingly beautiful, and she slept with the king, and served him, but the king did not know her.

5 And Adonias, the son of Haggith, exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him.

6 Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

7 And he conferred with Joab, the son of Sarvia, and with Abiathar, the priest, who furthered Adonias's side.

8 But Sadoc, the priest, and Banaïas, the son of Joiada, and Nathan, the prophet, and Semei, and Rei, and the strength of David's army, were not with Adonias.

9 And Adonias having slain rams and calves, and all fat cattle, by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the men of Juda, the king's servants:

10 But Nathan, the prophet, and Banaïas, and all the valiant men, and Solomon, his brother, he invited not.

11 And Nathan said to Bethsabee, the mother of Solomon: Hast thou not heard that Adonias, the son of Haggith, reigneth, and our lord David knoweth it not?

12 Now then, come, take my counsel, and save thy life, and the life of thy son Solomon.

13 Go, and get thee in to king David, and say to him: Didst not thou, my lord, O king, swear to me, thy handmaid, saying: Solomon, thy son, shall reign after me, and he shall sit in my throne? why then doth Adonias reign?

14 And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

16 Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?

17 She answered, and said: My lord, thou didst swear to thy handmaid, by the Lord thy God, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne.

* 1 Kings ii. 29; 2 Kings xiii. 21, and xv. 1.

18 And behold, now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar, the priest, and Joab, the general of the army: but Solomon thy servant, he invited not.

20 And now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I, and my son, Solomon, shall be accounted offenders.

22 As she was yet speaking with the king, Nathan, the prophet, came.

23 And they told the king, saying: Nathan, the prophet, is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

24 Nathan said: My lord, O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to-day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar, the priest: and they are eating and drinking before him, and saying: God save king Adonias:

26 But me, thy servant, and Sadoc, the priest, and Banaïas, the son of Joiada, and Solomon, thy servant, he hath not invited.

27 Is this word come out from my lord the king, and hast thou not told me, thy servant, who should sit on the throne of my lord the king after him?

28 And king David answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

29 The king swore, and said: As the Lord liveth, who hath delivered my soul out of all distress,

30 Even as I swore to thee, by the Lord, the God of Israel, saying: Solomon, thy son, shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bethsabee, bowing with her face to the earth worshipped the king, saying: May my lord David live for ever.

blamed for some remissness in not repressing him (Salien); as his conduct tended to excite confusion, and to frustrate the appointment of God. But the king was convinced that nothing would be able to disturb that order; and he would take measures, in due time, to curb the ambition of his eldest son, from which as yet he apprehended no danger. H.

VER. 7. *Side*. For their own interest, and because they supposed that the throne belonged of course to him. M.—This was the natural privilege, when no other disposition was made by God, or by the kings who succeeded David. They did not esteem themselves bound to leave the crown to their eldest sons. Hitherto God had made choice himself, as he had required. Deut. xvii. 15. In favour of David he pleased to grant the sovereignty to his descendants. But the king was expected to declare which he preferred, in case he chose to deviate from the natural order, ver. 20.

VER. 8. *Sadoc*, the rival of Abiathar, and a descendant of Eleazar. David had permitted both to perform the functions of the high priesthood (C.); or one had acted as the delegate of the other. Salien.—*Banaïas* was distinguished for his valour, 2 Kings xxiii. 20. He was in the flower of his age, and perhaps inspired at the authority of Joab, whose credit began to decline; as he was grown old, and was known to be rather disagreeable to David, and had been guilty of such horrid murders. Both the contending princes sought to ingratiate themselves with the army and with the priests, as their influence was of the utmost consequence. Solomon was more fortunate, in having also *Nathan the prophet* on his side; but the throne was secured to him much more on account of the Divine decree, 2 Kings vii. 12, and xii. 25. H.—*Nathan* is commonly considered as the tutor of the young prince, (M.) and was styled his "father." C.—*Semei*,

or Nabath, father of Jeroboam; and *Rei*, or Ira, who is styled the *priest* of David 2 Kings xx. 26. S. Jer. Tradit. M.—To confound Semei with Nabath is wrong Salien.

VER. 9. *Slain*. Either for sacrifice, or simply for a feast (C.); though it is probable that victims of peace would be offered, as on similar occasions, on which the guests would afterwards feast. 1 Kings. xi. H.—*Rogel*, east of Jerusalem, in the vale of Josaphat. M.

VER. 12. *Life*. Both would have been in imminent danger if the ambitious projects of Adonias succeeded, as he knew that the throne had been promised to Solomon by his father, and he would consider him as a dangerous rival. C.

VER. 13. *Swear*. This he did, either when he comforted her, after the death of her first-born (2 Kings xii. 24); or rather, when Solomon had received so glorious a name, and was declared the heir by Nathan. 2 Kings vii. 12; 1 Par xxii. 10, and xxviii. 5. Adonias acknowledges that God had made choice of his brother. Chap. ii. 15. C.

VER. 14. *Words*, and confirm what thou hast said, (M.) reminding the king of God's express declaration. H.

VER. 16. *Worshipped*. Prot. "did obeisance." Heb. "fell prostrate on the ground before the king," (C.) without any danger of idolatry. H.

VER. 18. *Of it*. So that thy authority is also contemned. M.

VER. 20. *Thee*. Adonias boasts that all Israel was on his side. Chap. ii. 15. C.—But, in reality, the people waited for the final decision of David H.

VER. 28. *Come in*. Nathan went out at the same time (M.); so that each had a private audience. C.

32 King David also said: Call me Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada. And when they were come in before the king,

33 He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon:

34 And let Sadoc, the priest, and Nathan, the prophet, anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

36 And Banaias, the son of Joiada, answered the king, saying: Amen: so say the Lord, the God of my lord the king.

37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

38 So Sadoc, the priest, and Nathan, the prophet, went down, and Banaias, the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

39 And Sadoc, the priest, took a horn of oil out of the tabernacle, and anointed Solomon: and they sounded the trumpet, and all the people said: God save king Solomon.

40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

42 While he yet spoke, Jonathan, the son of Abiathar, the priest, came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

43 And Jonathan answered Adonias: Not so: for our lord, king David, hath appointed Solomon king;

44 And hath sent with him Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada, and the Cerethi, and the Phelethi, and they have set him upon the king's mule:

45 And Sadoc, the priest, and Nathan, the prophet, have anointed him king, in Gihon: and they are gone up

from thence rejoicing, so that the city rang again: this is the noise that you have heard.

46 Moreover, Solomon sitteth upon the throne of the kingdom.

47 And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

48 And he said: Blessed be the Lord, the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

49 Then all the guests of Adonias were afraid, and they all arose, and every man went his way.

50 And Adonias fearing Solomon, arose and went, and took hold of the horn of the altar.

51 And they told Solomon, saying: Behold Adonias, fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

53 Then king Solomon sent, and brought him out from the altar: and going in, he worshipped king Solomon: and Solomon said to him: Go to thy house

CHAP. II.

David, after giving his last charge to Solomon, dieth. Adonias is put to death; Abiathar banished; Joab and Semei are slain.

AND the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2 I am going the way of all flesh: take thou courage and show thyself a man.

3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, ^bas it is written in the law of Moses: that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself:

4 That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

5 Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two captains of the

^a A. M. 2990, A. C. 1014.

^b Deut. xvii. 19.

VER. 33. *Lord, David.* M.—The Cerethi, and other life-guards, went under the command of their captain, Banaias, (C.) to repel any force that might disturb this solemn inauguration. H.—*Mule.* None but the king was allowed to mount it.—*Gihon*, a fountain, or place of public resort, on the west of Jerusalem. C.

VER. 35. *Stead.* Not after me only. David voluntarily abdicates the throne, so that Solomon reigned in his life-time. M.

VER. 37. *David.* Parents wish their children to be still more happy than themselves, how jealous soever they may be of their own glory. C.

VER. 39. *Horn of oil.* Such liquors were commonly kept in vessels of horn. C.—Nathan assisted Sadoc, (ver. 34,) who was not yet the high priest. M.

VER. 40. *Rang.* Heb. "was split." Chal. "shook." M.

VER. 41. *Uproar.* Nathan had conducted the affair with singular address. A little delay might have plunged the kingdom into all the horrors of a civil war.

VER. 43. *Not so.* Heb. "Misfortune or mourning, or verily." A man of character did not willingly deliver a disagreeable message. 2 Kings xviii. 25. C.—But Jonathan was concerned for his father. H.

VER. 47. *Blessed.* Congratulating him on the exaltation of Solomon.—*Bed.* showing respect to the new king, as Jacob had done to Joseph (Gen. xlvii. 31. Sanctius); or laying himself down again (C.); or rather giving thanks to God, (M.) whom he adored, in gratitude for the favour of a successor being granted to him. W.

VER. 49. *Afraid.* As they had offended both David and Solomon, and had rendered themselves suspected of high treason.

CHAP. II. VER. 2. *Flesh*, to the tomb. C.

VER. 3. *Charge*, what he orders.—*Understand.* Heb. "act prudently," (M.) or "with success." Gr. interp. (C.) and Chal. M.—The observance of God's law, both in private and in public, will insure to thee the title of a wise prince.

VER. 4. *Truth and sincerity.* C.—This promise was made, 2 Kings vii. 16. M.

VER. 5. *Joab.* These instructions given by David to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice: that crimes so public and heinous might not pass unpunished. Ch.—David and Solomon esteemed themselves, in a manner, defiled, as long as these continued unpunished, ver. 31. Joab had behaved to David with great insolence after the death of Absalom. H.—He had lately sided with Adonias. M.—But what touched the good old king more particularly, were the treacherous murders of two great generals, who had put themselves under his protection, and were endeavouring to promote his welfare. Only the fear of greater commotions had hitherto prevented David from bringing his nephew to public execution, as the people expected. He deemed it requisite to remind his successor of this obligation, when his power should be sufficiently strong, that the impunity of such daring offenders might not destroy the commonwealth. H.

army of Israel, ^ato Abner, the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

6 Do, therefore, according to thy wisdom, and let not is hoary head go down to hell in peace.

7 But show kindness to the sons of Berzellai, the Gadiadite, and let them eat at thy table: ^bfor they met me when I fled from the face of Absalom, thy brother.

8 ^cThou hast also with thee Semei, the son of Gera, the son of Jemini, of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword:

9 Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to the grave.

10 ^dSo David slept with his fathers, and was buried in the city of David.

11 ^eAnd the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three.

12 And Solomon sat upon the throne of his father, David, and his kingdom was strengthened exceedingly.

13 And Adonias, the son of Haggith, came to Bethsabee, the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: *It is peaceable.*

14 And he added: I have a word to speak with thee. She said to him: Speak. And he said:

15 Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

16 Now therefore, I ask one petition of thee; turn not away my face. And she said to him: Say on.

17 And he said: I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag, the Sunamitess, to wife.

18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to

him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

20 And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother, ask, for I must not turn away thy face.

21 And she said: Let Abisag, the Sunamitess, be given to Adonias, thy brother, to wife.

22 And king Solomon answered, and said to his mother: Why dost thou ask Abisag, the Sunamitess, for Adonias? ask for him also the kingdom: for he is my elder brother, and hath Abiathar, the priest, and Joab, the son of Sarvia.

23 Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life.

24 And now, as the Lord liveth, who hath established me, and placed me upon the throne of David, my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

25 And king Solomon sent by the hand of Banaias, the son of Joiada, who slew him, and he died.

26 And the king said also to Abiathar, the priest: Go to Anathoth, to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David, my father, and hast endured trouble in all the troubles my father endured.

27 So Solomon cast out Abiathar from being the priest of the Lord, ^fthat the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.

28 And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.

29 And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada, saying: Go, kill him.

30 And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And

^a 2 Kings iii. 27.—^b 2 Kings xix. 31.—^c 2 Kings xix. 23, and xvi. 5, and xix. 19.

VER. 6. *To hell.* This word *hell* doth not here signify the place or state of damnation; but the place and state of the dead. Ch.—It would have been a great scandal if this murderer had died quietly in his old age.

VER. 7. *Table,* or of the meat which has been served upon it; as was the custom at the court of Persia. Dan. i. 5.—*Brother.* See 2 Kings xix. 31. C.

VER. 8. *Curse.* Saying, *Go out,* &c. 2 Kings xvi. 5.—*Camp.* Heb. Mahanaim. H.—*Sword.* He would not revenge his private wrongs, but reserved the punishment of a notorious offender till a time when passion would have no influence. Solomon was not bound by the personal oath of his father.

VER. 10. *David.* Thus died this perfect model of princes, and this great saint, whose only fault, of consequence, was occasioned by Bethsabee (2 Kings xi. 4): and this served to display his repentance. S. Chrys. hom. 77.—He prefigured Jesus Christ in a wonderful manner; in his birth, at the same city; his election, in preference to his brethren; his persecutions, and subsequent glory. Jesus was, in like manner, betrayed by a false friend, and obliged to go out of Jerusalem, laden with his cross. But he acquired fresh splendour by his sufferings, and purchased a more faithful people. The tomb of David remained for many ages. Acts ii. 29. S. Jerom often went to pray at this tomb. Ep. ad Marcell. C.

VER. 11. *Seven years.* The odd six months are not noticed. 2 Kings ii. 11. H.

VER. 20. *Thy face,* with confusion. He engages to grant her request, if it could be done with any propriety, (C.) as a son ought to do. W.

VER. 22. *The kingdom.* It was a maxim in most of the Oriental courts, that the things which had belonged to the king should not be enjoyed by any but his

^d Acts ii. 29.—^e 1 Par. xxix. 27.—^f 1 Kings ii. 31.

successor. Grotius.—Hence Adonias might be suspected of ambitious projects, as his party was still formidable. C.—The marriage seems also to be unlawful. M. See chap. i. 4.—Many condemn Solomon of precipitation and cruelty in his judgment (Cajet.); while others approve of his conduct, (Theod. q. 7,) and think any delay might have proved dangerous. C.

VER. 25. *Banaias.* The chief officers became executioners on such occasions. Dan. ii. 24. The Romans employed soldiers; which makes Tertullian (Coron. xi.) dissuade Christians from entering the service.

VER. 26. *Priest.* Sadoc had been anointed in his stead, probably by Nathan, in the general assembly, while David was present: *they anointed . . . Sadoc to be high priest,* 1 Par. xxix. 22. Salien.—But now Solomon orders Abiathar to retire to his estate, in punishment of his conspiracy. C.—He might have justly put him to death, if he had committed a crime worthy of it; as his dignity did not give him a right to disturb the peace of the state with impunity. H.—Solomon acted as a prophet. W.—God had long before denounced that the family of Eleazar should regain the dignity, which Heli had obtained by some means or other. 1 Kings ii. 31. H.—Solomon only put the Divine decree in execution. Pineda vi. 15.—Sadoc had perhaps also passed sentence, as the Levitical tribe had a great sway in the courts of judicature. M.—Abiathar was still honoured with his former title. Chap. iv. 4. But he was not permitted to officiate, (C.) nor to remain in the royal city, as he seemed now to be a dangerous man. H.—Anathoth was a sacerdotal town in Benjamin. M.

VER. 28. *Joab.* The Latin MSS. except one, and almost all the ancient editions of Sixtus, &c., read Solomon “And a messenger came to Solomon that

he said: I will not come forth, but here I will die. Banaïas brought word back to the king, saying: Thus saith Joab, and thus he answered me.

31 And the king said to him: Do as he hath said; and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father:

32 And the Lord shall return his blood upon his own head; because he murdered two men, just and better than himself: and slew them with the sword, my father, David, not knowing it; *Abner, the son of Ner, general of the army of Israel, and Amasa, the son of Jether, general of the army of Juda;

33 And their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David and his seed, and his house, and to his throne, be peace for ever from the Lord.

34 So Banaïas, the son of Joiada, went up, and setting upon him slew him, and he was buried in his house in the desert.

35 And the king appointed Banaïas, the son of Joiada, in his room over the army; and Sadoc, the priest, he put in the place of Abiathar.

36 The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and go not out from thence any where.

37 For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head.

38 And Semei said to the king: The saying is good: as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem many days.

39 And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.

40 And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.

41 And it was told Solomon, that Semei had gone from Jerusalem to Geth, and was come back.

42 And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk

abroad any where, know that thou shalt die? And thou answeredst me: The word that I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee?

44 And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David, my father: the Lord hath returned thy wickedness upon thy own head.

45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Banaïas, the son of Joiada: and he went out and struck him; and he died.

CHAP. III.

Solomon married Pharaoh's daughter. He sacrifices in Gabaon: in the choice which God gave him, he preferreth wisdom. His wise judgment between the two harlots.

AND^b the kingdom was established in the hand of Solomon, and he made affinity with Pharaoh, the king of Egypt: for he took his daughter, and brought her into the city of David: ^c until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 But yet the people sacrificed in the high places: for there was no temple built to the name of the Lord until that day.

3 And Solomon loved the Lord, walking in the precepts of David, his father; only he sacrificed in the high places, and burnt incense.

4 He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts, did Solomon offer upon that altar, in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee.

6 And Solomon said: Thou hast showed great mercy to thy servant David, my father, even as he walked before thee in truth, and justice, and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord God, thou hast made thy servant king instead of David, my father: and I am but a child, and know not how to go out and come in;

8 And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude.

* 2 Kings iii. 27.—^b A. M. 2991, A. C. 1013. 2 Par. i. 1.

^c 1 Par. viii. 11.

Joab," &c.—*Solomon*. Heb. Absalom. Sept. vary. The difference is of little consequence. C.

VER. 30. *Die*, if my life must not be spared. H.—He knew that the like precaution would not have been able to protect Adonias. It was not just that he, who had despised all that was sacred, should find an asylum at the altar itself.

VER. 34. *Slew him*, holding the altar; though some think that he was removed by force, like Athalia, 4 Kings xi. 15. Both actions were contrary to the reverence due to so holy a place, and perhaps inexcusable (C.); unless the law had ordered it otherwise. Exod. xxi. 14. H.

VER. 37. *Cedron*, which led towards Bahurim. He was equally forbidden to go out by any other road; and was put to death for going to Geth.—*Head*. Thou canst blame only thyself. Solomon might have put this man to death before; but he chose to pay so much deference to the oath of his father as not to bring him to execution without a fresh offence.

CHAP. III. VER. 1. *Solomon*. By the death of his enemies, and by his affinity with the king of Egypt, and his friendship with Hiram, king of Tyre, who were the most potent princes in the neighbourhood.—*Daughter*. Who probably embraced the true religion; so that her praises are supposed to be recorded in the 44th Psalm, and in the Canticles: though it seems she afterwards relapsed, and became the chief instrument in the perversion of the king. Chap. xi. 1.

VER. 2. *But yet*. It is not clear to what this refers. Heb. "for the rest, (C.) or only" (as also ver. 3); which may signify that the people, and their king, were blamable; or else that they zealously offered sacrifices to God, even before the temple was erected. H.—Those who afterwards left that sacred place, to imitate the conduct of idolaters, or of the ancient patriarchs, which was no longer tolerated, are justly condemned. C.—*High places*. That is, altars where they worshipped the Lord indeed, but not according to the ordinance of the law; which allowed of no other places for sacrifice but the temple of God. Among these high places, that of Gabaon was the chief, because there was the tabernacle of the testimony, which had been removed from Silo to Nobe, and from Nobe to Gabaon. Ch.—Hither David would have gone, as Solomon did, ver. 4. C.—Hence this was not, at least, one of those high places where it was unlawful to offer sacrifice; as the tabernacle was there, and the altar of holocausts, which Moses had erected. The obligation of sacrificing in no place except in that which the Lord had appointed, regarded the times while the ark was in the desert, and when it was placed in the temple. H.

VER. 3. *Only*, &c. Which David had not done, though it was awful. Pineda.—Yet we read that he offered victims on Sion, &c. 2 Kings vi. 18. II.

VER. 7. *In*. So as to judge with discretion, and to lead my people. C.

9 *Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people, which is so numerous.

10 And the word was pleasing to the Lord, that Solomon had asked such a thing.

11 And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment;

12 Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, inasmuch that there hath been no one like unto thee, before thee, nor shall arise after thee.

13 ^bYea, and the things also which thou didst not ask, I have given thee; to wit, riches and glory: so that no one hath been like unto thee, among the kings, in all days heretofore.

14 And, if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace-offerings, and made a great feast for all his servants.

16 Then there came two women that were harlots, to the king, and stood before him.

17 And one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber.

18 And the third day after I was delivered, she also was delivered; and we were together, and no other person with us in the house; only we two.

19 And this woman's child died in the night: for in her sleep she overlaid him.

20 And rising in the dead time of the night, she took my child from my side, while I, thy handmaid, was asleep, and laid it in her bosom: and laid her dead child in my bosom.

21 And when I arose in the morning, to give my child suck, behold it was dead: but considering him more diligently, when it was clear day, I found that it was not mine which I bore.

22 And the other woman answered: It is not so as

^a 2 Par. i. 10.

VER. 9. *Understanding.* Lit. "docile." H.—Heb. "willing to hear," and to obey God. M.

VER. 12. *After thee.* Solomon has given us some idea of his wisdom in the works which he has left. They were dictated by the Holy Spirit, who adorned his soul with so many graces. Chap. iv. 29, 30. H.—His knowledge of nature, and of the art of governing, excelled that of any of the kings of Israel (Lyrar, &c. 2 Par. ix.); though Moses and the apostles had a more comprehensive knowledge of the mysteries of God. C.

VER. 13. *Heretofore:* 2 Par. (i. 12) adds, *nor after thee.* Eccles. ii. 7. This is also restrained by some to the kings of that country. But the riches of Solomon were not exceeded by those of the greatest monarchs. Diss. "on the riches which David left." C.

VER. 14. *Days.* But this he forfeited. M.

VER. 15. *Dream.* Sent by God, as Gen. xli. 1. C.

VER. 19. *Him.* This she suspected to be the case. They did not then place infants in the cradle, but let them sleep in their bosoms. C.

VER. 25. *Other.* This sentence manifested the wisdom of Solomon, who knew that the real mother would feel the emotions of parental tenderness.

CHAP. IV. VER. 2. *Azarias.* Some translate, "grandson of Sadoc, (and

thou sayest, but thy child is dead, and mine is alive. On the contrary, she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay; but thy child is dead, and mine liveth.

24 The king therefore said: Bring me a sword. And when they had brought a sword before the king,

25 Divide, said he, the living child in two, and give half to the one and half to the other.

26 But the woman, whose child was alive, said to the king (for her bowels were moved upon her child); I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine; but divide it.

27 The king answered, and said: Give the living child to this woman, and let it not be killed; for she is the mother thereof.

28 And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

CHAP. IV.

Solomon's chief officers. His riches and wisdom.

AND king Solomon reigned over all Israel:

2 And these were the princes which he had Azarias, the son of Sadoc, the priest:

3 Elihoreph, and Ahia, the sons of Sisa, scribes: Josphat, the son of Ahilud, recorder:

4 Banaïas, the son of Joiada, over the army: and Sadoc, and Abiathar, priests.

5 Azarias, the son of Nathan, over them that were about the king: Zabud, the son of Nathan, the priest, the king's friend:

6 And Ahisar, governor of the house: and Adoniram, the son of Abda, over the tribute.

7 And Solomon had twelve governors over all Israel, who provided victuals for the king and for his household: for every one provided necessities, each man his month in the year.

8 And these are their names: Benhur, in Mount Ephraim.

9 Bendecar, in Maces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

10 Benhesed, in Aruboth: his was Socho, and all the land of Ephraim.

^b Wisd. vii. 11; Matt. vi. 21.

son of Achimaas,) was priest," to assist his father, unless he was born of some other. *Cohen* signifies also *prince*, ver. 5. Azarias was *scribe*, as well as the two following, though not all at the same time. The office was very important. Judg. v. 14.

VER. 4. *Abiathar.* By this it appears that Abiathar was not altogether deposed from the high priesthood; but only banished to his country house; and by that means excluded from the exercise of his functions. Ch.—He retained the name, as bishops still do, after they have resigned their see. C.—Some think that Solomon reinstated Abiathar in his office. E.

VER. 6. *House.* Sept. "Eliak was also director of the house," *οικονομος*. H.—It is impossible to mark with precision the extent of these offices.—*Tribute*, or *levy* of workmen, as it is expressed, chap. v. 14.

VER. 7. *Month.* The lunar year was not then in use (C.); or else the first of these governors was in office during the 13th, or intercalary month, every third year, and the rest in succession. Tostat.

VER. 8. *Benhur.* *Ben* here, and in the following verses, may signify "the son of" *Hur*, &c. C.—Sept. retain both the original term and its explanation. "Ben, the son of Or." But they afterwards read only "the son of Dakar . . of Esed . . of Abinadab . . and Gaber."

11 Benabinadab, to whom belonged all Nepthath-Dor: he had Tapheth, the daughter of Solomon, to wife.

12 Bana, the son of Ahilud, who governed Thanac, and Mageddo, and all Bethsan, which is by Sarthana, beneath Jezrael, from Bethsan unto Abelmebula, over against Jecmaan.

13 Bengaber, in Ramoth Galaad: he had the towns of Jair, the son of Manasses, in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

14 Ahinadab, the son of Addo, was chief in Manaim.

15 Achimaas, in Nephtali: he also had Basemath, the daughter of Solomon, to wife.

16 Baana, the son of Husi, in Aser, and in Baloth.

17 Josaphat, the son of Pharue, in Issachar.

18 Semei, the son of Ela, in Benjamin.

19 Gaber, the son of Uri, in the land of Galaad, in the land of Sehon, the king of the Amorrhites, and of Og, the king of Basan, over all that were in that land.

20 Juda and Israel were innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.

21 *And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.

22 And the provision of Solomon, for each day, was thirty measures of fine flour, and threescore measures of meal;

23 Ten fat oxen, and twenty out of the pastures, and

a hundred rams; besides venison of harts, roes, and buffaloes, and fatted fowls.

24 For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.

25 And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig-tree, from Dan to Bersabee, all the days of Solomon.

26 ^bAnd Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.

27 And the foresaid governors of the king fed them: and they furnished the necessaries also for king Solomon's table, with great care, in their time.

28 They brought barley also, and straw for the horses and beasts, to the place where the king was, according as it was appointed them.

29 And God gave to Solomon wisdom, and understanding exceeding much, and largeness of heart, as the sand that is on the sea shore.

30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians;

31 *And he was wiser than all men: wiser than Ethan, the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about.

32 Solomon also spoke three thousand parables: and his poems were a thousand and five.

33 And he treated about trees, from the cedar that is in Libanus, unto the hyssop that cometh out of the wall:

^a Eccli. xlvii. 15.

^b 2 Par. ix. 25.—^c Eccli. xlvii. 16.

VER. 19. *Land.* Heb. "the only officer who *was* in the land," (H.) except in the towns of Jair, ver. 13. C.—His province had belonged to two kings. M.

VER. 20. *Multitude.* We may suppose seven millions; though, if the calculation of Chronicles be more accurate, they were much more numerous. See 2 Kings xxiv. 9. H.

VER. 21. *The river.* Euphrates. Ch.—To, or "of the land," *terræ*. H.—This river may denote the torrent Besor, as Solomon's dominions extended not only as far as Gaza, but also to the oriental branch of the Nile, ver. 24. Thus one verse explains the other. There were, indeed, no *kingdoms* (C.) in this portion of land, which is now quite barren; but formerly it had several cities, and they belonged to various kings of Egypt, Arabia, the Philistines, &c. H.—Heb. may be rendered, "from the river, (Euphrates,) the land of the Philistines, and to the border," &c., (C.) agreeably to 2 Par. ix. 26, *He exercised authority over all the kings from the river Euphrates to the land, &c.* Heb. "the river even unto," &c. Solomon had all the kings of Syria, Ammon, the Philistines, &c., under him; so that his empire took in all that had been promised to Abraham. H. See S. Aug. q. 21. Josue.

VER. 22. *Measures (cori).* Each of which contained little less than 300 pints. C.—A corus is equivalent to 30 modii, and would support as many men a day; so that the family of Solomon would contain two thousand seven hundred people. A. Lapide. M.

VER. 23. *Buffaloes.* *Jemur* means also a sort of wild goat, like a stag. Deut. xiv. 5. Bochart, Anim. l. B. iii. 22. C.

VER. 24. *Beyond.* Heb. "on the side of," without determining on which. Deut. i.—*Thaphsa.* The famous Thapsacus, on the Euphrates.—*To Gazan.* Heb. Gozan. This name is written in a different manner from Gaza, and may signify a country of the Medes, on the frontiers of Armenia. But as it is pronounced almost alike, and the parallel passage determines for the country of the Philistines, (ver. 21,) we may explain it of Gaza. C.

VER. 25. *Vine.* This expression is often used to imply a state of peace and happiness. The people were then content with rural pleasures. C.

VER. 26. *Forty:* 2 Par. ix. 25, has *four* in the Heb. Sept. read in both places forty thousand mares, for chariots, and twelve thousand horses. C.—The Alex. copy has forty here, and four thousand in the latter place; where, instead of horses, it gives horsemen, with the Vulg. These two words are often used as synonymous by the best authors. But it is more difficult to reconcile the number (C.), as (2 Par. xiv.) we read again differently, *he had one thousand four hundred chariots, and twelve thousand horsemen.* H.—*Forty* might easily be mistaken for *four*, by only adding *im* at the end of *arbā*. Bochart. Grot.—Instead of stalls Calmet supposes stables to be understood, and in each he would place ten horses, which completes the number here assigned. If this be admitted, no change is necessary; but as *præsepe* signifies "a stall," we may adhere to the Vulg., which has forty thousand in both places; whereas the Heb. varies, though the sense may be the same. The number of Solomon's chariots was one thousand

four hundred. As two horses were usually employed to draw them, two thousand eight hundred, or, allowing for accidents, changes, &c., four thousand horses, would have been amply sufficient. It seems, therefore, that we should admit only so many horses or stalls. H.—His empire was become more extensive, and his works more splendid; so that what might appear a useless parade in some, might be worthy of praise in Solomon. The law is not so precise. *He shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen.* Deut. xvii. 16. There is a like prohibition of many wives and treasures.

VER. 27. *Fed them* and is omitted in Heb. and Sept. H.

VER. 28. *Beasts.* *Rocoss* denotes horses of extraordinary swiftness, (Bochart,) or dromedaries, &c. Junius translates, "post-horses."—*King:* so also the Sept. Prot. "the officers were, every man according to his charge." The twelve governors employed others to bring all necessary provisions (H.) to the places where the king was travelling (C.); or they took care not only of the king's table, but they had also the general inspection over his stables. H.—Few oats are grown in the East. They feed their horses on barley and straw. C.

VER. 29. *Heart;* magnanimity, which pride often attempts to imitate, and is therefore designated by the same expression. Prov. xxi. 4. The genius of Solomon was also most penetrating and comprehensive. C.

VER. 30. *Orientals* of Chaldea, Arabia, Idumea, &c. Dan. ii. 2; Abd. viii.; Num. xxii. 5. Job and his friends were of this description. The Greeks acknowledged that they had received their philosophy from the barbarians (Laert. Proem.); and Casaubon observes, that the ancient defendants of the Christian faith proved the same truth. Not. Ibid. They showed that all true saving knowledge had been derived from the Hebrews. H.—God had communicated to Solomon all that was of real use in those sciences in a superior degree. Wisd. vii. 17; Joseph. viii. 2. C.

VER. 31. *All men.* Ethan is the same as Adithun. The title of Ezrahite does not seem to belong to him; and Chalcol and Dorda seem to be inserted here by some transcriber from 1 Par. ii. 6, where we read, *the sons of Zara . . . Ethan and Eman, and Chalchal and Dara,* of the tribe of Juda. But they were different from these men, who were probably Levites. C.—Solomon was eminent in both respects, as well as in poetry; as he is compared with those who were most noted for compositions and music. Sanctius.

VER. 32. *Three thousand parables.* These works are all lost, excepting some part of the parables extant in the book of Proverbs, and his chief poem, called the Canticle of Canticles. Ch.—The title of Psalm cxxvi. attributes it to Solomon. But its authority is not sufficiently established. The Book of Proverbs contains at present only six hundred and fifty-eight, (A. Lap.) or eight hundred parables. Clarius.

VER. 33. *Wall.* Some deny that *azub* means hyssop. Kimchi, Levinus, &c. But there is a species which grows on mountains, and even out of walls. Bochart Sanctius.—It is a small odoriferous plant; whereas the cedar was the largest tree

and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

CHAP. V.

Hiram, king of Tyre, agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.

AND^a Hiram, king of Tyre, sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.

2 Solomon sent to Hiram, saying:

3 Thou knowest the will of David, my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest round about; and there is no adversary nor evil occurrence.

5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David, my father, saying: "Thy son, whom I will set upon the throne, in thy place, he shall build a house to my name."

6 Give orders, therefore, that thy servants cut me down cedar trees, out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask: for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

8 And Hiram sent to Solomon, saying: I have heard

all thou hast desired of me; and I will do all thy desire concerning cedar-trees, and fir-trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them together in floats, on the sea, and convey them to the place, which thou shalt signify to me, and will land them there, and thou shalt receive them: and thou shalt allow me necessaries to furnish food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

12 And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.

13 And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men.

14 And he sent them to Libanus, ten thousand every month, by turns, so that two months they were at home: and Adoniram was over this levy.

15 And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

16 Besides the overseers who were over every work, in number three thousand and three hundred, that ruled over the people, and them that did the work.

17 And the king commanded that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

18 And the masons of Solomon, and the masons of Hiram, hewed them: and the Giblyans prepared timber and stones to build the house.

^a A. M. 2992, A. C. 1012.

^b 2 Kings vii. 13; 1 Par. xxii. 10.—^c Supra, iii. 12.

with which the Jews were acquainted. C.—On Libanus there are found such rees above 36 feet in circumference; which extend their branches 111 feet round them. Maundrell, Jerus., p. 239.—Solomon examined all. Wisd. vii. 7, &c.

VER. 34. *Wisdom.* The Scriptures relate the coming of the queen of Saba. Chap. x. Solomon's wisdom is compared to a great river, inundating the whole earth. Eccli. xlvii. 16.

CHAP. V. VER. 1. *Hiram.* Josephus says that the temple was built in the eleventh year of this prince. He must therefore have been the son of David's friend, as the former had sent artificers to build David's house, (2 Kings v. 11. C.) above thirty years before. But there may be a mistake in the number, as the Scripture evidently speaks of the same king; and Josephus had said before, "Hiram rejoiced exceedingly that Solomon had succeeded to the throne (for he had been the friend of David); and he sent ambassadors to congratulate with him on his present felicity, by whom Solomon wrote," &c. The mutual letters of these kings were still preserved in the archives of Tyre; and this author confidently appeals to them, as he deems it "impious to insert any fiction" in his history. Ant. viii. 2. He quotes Dins and Menander; who asserted that these princes proposed enigmas to each other; and that Hiram was obliged to pay a large sum of money, as he could not explain that which Solomon had proposed, &c. C. Ap. 1. H.

VER. 3. *Wars.* Many interpreters assert that this was the real impediment, (Tostat, Salien, &c.) rather than the blood which David had already spilt, 2 Kings vii., and 1 Par. xxii. 8.

VER. 4. *Adversary.* Lit. "Satan." Adad of Idumea, and another of Syria, and Jeroboam, began to molest Solomon only towards the end of his reign. Chap. xi. 25.

VER. 6. *Libanus.* It belonged to Israel, since the victory of David, 2 Kings i. 18. Solomon built some fortresses on the mountain. Chap. ix. 19. The cedar-trees grow chiefly towards Phœnicia, above Biblos.—*Sidonians.* It seems they were subject to the king of Tyre, or this was the common title of all the Phœnicians. C.

VER. 7. *Lord (Jee) God* "of Israel," as it is expressed, 2 Par. ii. 12. H.—This pagan prince adored and erected temples and altars in honour of Baal, Astarte, and Hercules (Josephus, &c.); yet he did not hesitate to acknowledge the

God of Israel, as he supposed that there was a god for each nation. See chap. xx. 28; 4 Kings xvii. 27. C.—Thus many think that they may serve the God of unity by going to hear the sermons of men who preach a contradictory doctrine; but God will admit of no rival, nor can he sanction any but the true religion. H.

VER. 8. *Fir-trees.* Some take these to be another species of cedars, as they say fir is too slender and corruptible (Martin, &c.); and Solomon had not asked for it, ver. 6; though he does in 2 Par. ii. 8, where (H.) the word is translated *archeuthina*, "juniper-trees," by the Sept. and S. Jerom. C.—*Brussim* is rendered fir-trees by Pagnin; box or cedars, &c., by others. The precise import of the Heb. names of plants, animals, &c., is not sufficiently known. M.

VER. 9. *There.* Joppe was fixed upon, as the port nearest to Jerusalem, 2 Par. ii. 16. The trees were squared and rolled, (C.) or dragged (H.) from the mountain-top to the river Adonis, or the plain of Biblos, and then sent in floats by sea. C.—*Household,* for the workmen employed in cutting the wood (2 Par. M.); and also for Hiram's other servants, as the kings of the East paid them not with money. C.—The Tyrians neglected agriculture. Servius.

VER. 11. *Wheat,* "ground or beaten." Heb. Paral. H.—By comparing this passage with chap. iv. 22, we may see how much the court of Solomon surpassed that of Hiram. The former consumed 90 measures of flour a day; and 20,000 of wheat sufficed for the Tyrian prince's family a whole year.—*Twenty.* It is supposed by many commentators that *thousand* is to be supplied from the former sentence; as there seems, otherwise, to be no proportion between the wheat and the oil. Piscat., &c.—The Sept., Syr., &c. read 20,000. C.

VER. 14. *Levy,* or tribute. The men had only to procure stones, as the Tyrians had engaged to do all which regarded the wood. C.—These were Israelites. M.

VER. 15. *Mountain of Libanus.* C.—Par. *mountains*: but the Heb. is singular in both places. They were all proselytes or strangers.

VER. 16. *Three hundred.* In 2 Par. (ii. 2, and 18) we read *six hundred* (H.); as there are three hundred superior officers included. C. M. Sa., &c.—But these three thousand six hundred are all overseers. H.

VER. 18. *Giblyans.* Ezechiel (xxvii. 9) commends them for building ships, Giblos of Gebal is supposed to be the town which profane authors style Biblos, at the foot of Libanus. Ptolemy also mentions Gabala, to the east of Tyre. C.

CHAP. VI.

The building of Solomon's temple.

AND^a it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio, (the same is the second month,) he began to build a house to the Lord.

2 And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple, of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth, before the face of the temple.

4 And he made in the temple oblique windows.

5 And upon the wall of the temple, he built floors round about, in the walls of the house, round about the temple and the oracle, and he made *chambers in the sides* round about.

6 The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

7 And the house, when it was in building, was built of stones, hewed and made ready: so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building.

8 The door, for the middle side, was on the right hand of the house: and by winding stairs they went up to the middle room, and from the middle to the third.

^a A. M. 2992, A. C. 1012. 2 Par. iii. 1.

CHAP. VI. VER. 1. *Eightieth year.* This chronology meets with the approbation of most people. See Usher. Chap. xii. Some, however, find a difficulty in reconciling it with Acts xiii. 20, which seems to attribute 450 years to the government of the judges. C.—*Second* of the sacred year, corresponding with our April. Syr. Chaldee styles it "of the splendour of flowers." M.—At first the Hebrews only described the months by their order; "first, second," &c. In Solomon's time we begin to find other names, taken from the Phenicians, (Scalig.) Chaldees, (Grot.) or Egyptians. Hardouin, A. 2993.—After the captivity, at least, the Chaldee names were adopted (H.); 1. Nisan; 2. Jar; 3. Sivan; 4. Tammuz; 5. Ab; 6. Elul; 7. Tisri; 8. Marševan; 9. Casleu; 10. Thebet; 11. Schebet; 12. Adar (C.); 13. Veadar, the intercalary month, when requisite, according to the lunar system, which was not perhaps yet adopted.

VER. 2. *House.* Heb. *Hecal*, "the palace" of the God of Israel, where the priests alone had access. It was surrounded by various courts and apartments, as the ancient temples were very different from ours. All these appendages sometimes go under the common name of the temple. C.—*Cubits.* The common one contained half a yard. The sacred cubit amounted to 21,888 inches. Arbuthnot. Ezec. xliii. 13.—Calmet makes the cubit consist of 24 fingers' breadth, or little less than 20 inches of the French measure, which is greater than ours. H.—Hence the temple would be 102½ feet long, 34 feet 2 inches broad, 51 feet 3 inches high to the ceiling. C.—The walls are not included; else the breadth would be almost 60 cubits, the length 100, and the height 50. Villalpand, ii. 5, 14. M.

VER. 4. *Oblique windows.* Which were made slanting, that the light might be more easily communicated within. H.—On the outside they were not so large. W. M.—Heb. "windows to see through, shut," with lattices, (C.) or blinds. Prot. "he made windows of narrow lights." H.—Curtains might be hung before them, as no glass was yet used. C.—These windows occupied the 5 cubits above the chambers, which were built on the west end, and on the sides of the temple, 15 cubits high. C.—No windows were permitted in the holy of holies. M.

VER. 5. *Upon the wall.* That is, joining to the wall.—*He built floors round about.* Chambers or cells adjoining to the temple, for the use of the temple and of the priests, so contrived as to be between the inward and outward wall of the temple, in three stories, one above another.—*The oracle.* The inner temple, or holy of holies, where God gave his oracles. Ch.—*Sides.* Prot. "he made chambers round about." H.

VER. 7. *Made ready, &c.* So the stones for the building of God's eternal temple, in the heavenly Jerusalem, (who are the faithful,) must first be hewn and polished here by many trials and sufferings, before they can be admitted to have a place in that celestial structure. Ch.—Those who have the happiness to be chosen

9 So he built the house, and finished it: and he covered the house with roofs of cedar.

10 And he built a floor over all the house, five cubits in height, and he covered the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying:

12 *As for* this house, which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, ^bwhich I spoke to David thy father.

13 ^cAnd I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir.

16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner house of the oracle to be the holy of holies.

17 And the temple itself, before the doors of the oracle, was forty cubits long.

18 And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought, and carvings projecting out: all was covered with boards of cedar: and no stone could be seen in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord.

20 Now the oracle was twenty cubits in length, and

^b 2 Kings vii. 16.—^c 1 Par. xxii. 9.

will be no more disturbed with the noise or inconvenience of persecution, (H.) which they ought to bear in silence upon earth. W.—*Building.* Screw nails were probably used. The ancient Romans wrought the mouldings, &c. of their pillars after they were erected. We may form a grand idea of the workmen employed by Solomon, when we consider that they were able to prepare all things with such exactitude, at a distance. C.

VER. 8. *Middle side.* Sept. "lower story." C.—"The door of the lower story (rib or side, *πλευράς*; Chal. the lower appendage) was under the right wing of the house, and a winding staircase led to the middle, and from the middle to the third story. H.—This sense is very clear. Heb. intimates that the staircase was round like a screw, and was formed in the wall at one end of the rooms.—*Right hand* of those who entered the temple, or on the north; though the south is commonly thus designated. The doors opened into the porch, as the temple was not to be made a thoroughfare. C.

VER. 9. *Roofs.* Prot. "beams and boards of cedar." None of the stones appeared within, ver. 18. H.

VER. 10. *Height.* To prevent the excessive heats. Five other cubits were also subtracted, ver. 20. Some translate, "he made also stories of all the temple, each five cubits high;" so that the three stories occupied half the height of the walls, which were thirty cubits in height, ver. 2. C.—*Covered.* Heb. "took (or bound together) the house," &c. The roof was flat. C.—Villalpand maintains the contrary, (in Ezec. xlii.) with Sanchez, &c. Salien gathers, from many of the ancients, that the floor here mentioned was a balustrade, or the *pinnacle of the temple*, (Matt. iv.) where people might walk or pray. M.

VER. 15. *Fir.* Or perhaps of another species of cedar, resembling the juniper-tree. It is found in Phenicia, and in Lycia. See chap. v. 8. It is doubted whether the sanctuary was also boarded, as we read that it was paved with marble. Heb. "with precious or costly stones," 2 Par. ii. 6. But boards might be laid upon them, as they were on other parts of the temple. The magnificence of Solomon appears in his using such costly things, even where they would not be exposed to view. The floor was again covered with plates of gold, ver. 30.

VER. 16. *The inner house of the oracle.* That is, the sanctuary, which he separated from the other part of the temple with this partition of cedar, instead of the veil, which in the tabernacle of Moses hung before the sanctuary. Ch.—It was a square of twenty cubits, extending from the western end. H.—Hither none but the high priest was allowed to enter, and he but once a year. C.

VER. 18. *Out.* Heb. "and the cedar boards of the house within were carved with knops (fruits) and open flowers," (H.) alternately. C.

VER. 20. *Pure gold.* Heb. "reserved" by David, or "gold locked up," as

twenty cubits in breadth, and twenty cubits in height. And he covered it, and overlaid it with most pure gold. And the altar also he covered with cedar.

21 And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

23 And he made in the oracle two cherubims of olive-tree, of ten cubits in height.

24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

25 The second cherub also was ten cubits: and the measure and the work was the same in both the cherubims:

26 That is to say, one cherub was ten cubits high, and in like manner the other cherub.

27 And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another.

28 And he overlaid the cherubims with gold.

29 And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm-trees, and divers representations, as it were standing out, and coming forth from the wall.

* A. M. 3000, A. C. 1004.

most precious. Thin plates were laid on, so as to fit all the various mouldings, flowers, &c.—Cedar. The altar was probably of stone; and upon the cedar boards gold was laid, that the ark might rest upon it. The altar of perfumes was not in the most holy place. C.

VER. 21. *Before*, ver. 17. The holy and the most holy place were equally covered with plates of gold. H.—Heb. "So Solomon overlaid the inner temple with gold reserved, and he made a partition with chains of gold, before the sanctuary, and he overlaid it with gold." H.—The chains were destined to fasten the doors, before locks were invented.

VER. 23. *Olive*. Heb. "trees full of oil or resin," distinguished from olive-trees, 2 Esd. viii. 15. Vatab. translates, "pine;" others, "cypress-wood." C.—*Height*. Their gigantic stature served to denote the magnificence and greatness of God. They looked towards the east. M.—Their wings extended equalled their height; so that the two cherubims occupied the whole space from north to south, (H.) covering the smaller cherubim of Moses. They only reached half the height of the sanctuary. Their form is not clearly ascertained. See Exod. xxv. 18. C.

VER. 29. *And divers*, &c. Heb. "and open (full-blown) flowers within and without" the sanctuary. We read also of chains of gold connected together. 2 Par. iii. 5. C.—It is clear that sacred pictures were authorized to be set up in the temple for God's honour, (W.) though the Jews were so prone to idolatry. H.

VER. 32. *And carvings*, &c. Heb. "and flowers full-blown." The term, *anaglypha*, denotes a sculpture in relief, (C.) or projecting. H.

VER. 34. *Fir-tree*, or some species of cedar, ver. 15.—*Double*. In the large doors other smaller were made, that the priests might pass more easily. M.—*And so*, &c. Lit. "and holding each other, was opened." Both the great and the small doors might open at the same time (Sanchez); or rather the latter would afford a passage while the great folding-doors were shut. M.

VER. 35. *And carved*, &c. Heb. "and open flowers, (as ver. 32,) and overlaid them with gold, fitted upon the sculpture" (H.); so that the shape of every thing appeared.

VER. 36. *Court of the priests*.—Cedar. Some think that the court was surrounded with galleries, supported on three rows of pillars; or one gallery was above another, on pillars of stone, with a third supported by cedar pillars. M.—But Josephus takes no notice of these galleries. Others think that the wall of separation consisted only of two rows of stone, with a third of wood, in all three cubits high. Joseph. viii. 2. Villal.—But the sacred writers seem rather to indicate that beams of cedar were fixed in the walls, at the distance of three courses of stone, even to the top. This mode of architecture is clearly mentioned, chap. vii. 12; 1 Esd. vi. 3, 4, and v. 8; Habac. ii. 11. H.

VER. 38. *But*, afterwards styled Marchesvan. Pagnin thinks that the former name alludes to "the inundation" of rain at that season, corresponding with our

30 And the floor of the house he also overlaid with gold within and without.

31 And in the entrance of the oracle, he made little doors of olive-tree, and posts of five corners,

32 And two doors of olive-tree: and he carved upon them figures of cherubims, and figures of palm-trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm-trees, and the other things, with gold.

33 And he made in the entrance of the temple posts of olive-tree four square:

34 And two doors of fir-tree, one of each side: and each door was double, and so opened with folding-leaves.

35 And he carved cherubims, and palm-trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.

36 And he built the inner court with three rows of polished stones, and one row of beams of cedar.

37 In the fourth year was the house of the Lord founded, in the month Zio:

38 And in the eleventh year, in the month Bul, (which is the eighth month,) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.

CHAP. VII.

Solomon's palace, his house in the forest, and the queen's house: the work of the two pillars: the sea (or laver) and other vessels.

AND Solomon built his own house in thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus; the length of it was a hundred cubits, and the breadth fifty

Supra, vi. 38, and Infra, ix. 10.

October and November. Chal. "the month of collected fruits." M.—*Years*. It is wonderful that Solomon could complete this most stupendous structure (H.) in so short a time. It is reported that 360,000 men were employed for twenty years to build a pyramid of Egypt (C.); which was designed, perhaps, for no other purpose but to show the pride and magnificence of the king while living, and to contain his ashes after death. Many of the materials for the temple had indeed been collected by David, (1 Par. xxii.) so that Solomon was enabled to finish it in a much shorter time than his own palace, which took him almost thirteen years to bring to perfection. They were almost contiguous to each other, though built on separate hills. The temple occupied the whole of Moria, which was levelled a great deal, to allow space sufficient for such an amazing structure. It was thus founded upon a rock, as an emblem of the perpetuity of the true religion, which has subsisted from the beginning of the world: as may be seen at large in Dr. Worthington, who, on this occasion, gives a retrospective view of what had taken place in the Jewish state, with respect to this most important subject, during the fourth age, or for the space of the last 480 years. See Douay Bible in loc., &c. H.—*Building it*. The dedication was deferred till the following year, probably on account of the jubilee recurring at that time. Usher, A. 3000. C.—But this is very uncertain. Salien fixes upon the year 3030, which was not a year of jubilee; and he rather thinks that the delay was occasioned by the vessels, the brazen sea, &c., which had to be brought from the other side of the Jordan. We may also recollect that the rainy season was set in before the temple was quite finished; so that it would have been very inconvenient for all Israel to assemble at that time. After the dedication, the temple continued to be adorned, till it was destroyed by Nebuchadonoser, (H.) A. 3416, and lay in ruins fifty-two years, when the Jews were authorized by Cyrus to rebuild it. They could not however finish the work, so as to proceed to a fresh dedication, till the reign of Darius Hystaspes, A. 3489. Herod undertook to rebuild (Button) the greatest part of this second temple, and to adorn it, in the most magnificent manner, A. 3986. This place was honoured by the presence of the Son of God, who foretold the destruction, which took place within that generation. A. D. 70. H.

CHAP. VII. VER. 1. *Thirteen*. He was only twelve years and a half; since he finished both the temple and the palace in twenty years. Chap. ix. 10. Salien observes that Solomon's house was connected with the queen's, as well as with that part which was styled of the forest of Libanus, for their mutual recreation. A. C. 1023. The Rom. Sept. places the thirteen first verses at the end, ver. 51. H.

VER. 2. *Libanus*. So it was called, on account of the many cedar pillars brought from that mountain; or because many trees and shrubs were planted in the vicinity. C.—The palace stood on the eastern part of Sion, and to the west of the temple. M.—The vale between them had been filled up, at a vast expense, and a sort of bridge erected, which was called Mello. Thus the palace of David, on the

cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar-trees into pillars.

3 And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

4 Set one against another,

5 And looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch, and pillars, and capitals upon the pillars.

7 He made also the porch of the throne wherein is the seat of judgment; and covered it with cedar-wood from the floor to the top.

8 And in the midst of the porch was a small house, where he sat in judgment of the like work. He made also a house for the daughter of Pharaoh* (whom Solomon had taken to wife) of the same work as this porch;

9 All of costly stones, which were sawed by a certain rule and measure, both within and without: from the foundation to the top of the walls, and without, unto the great court.

10 And the foundations were of costly stones, great stones of ten cubits or eight cubits.

11 And above there were costly stones of equal measure hewed, and in like manner planks of cedar.

12 And the great court was made round with three rows of hewed stones, and one row of planks of cedar, which also was observed in the inner court of the house of the Lord, and in the porch of the house.

* Supra, iii. 1.

west of Sion, and this of Solomon, served to protect the temple and to keep the citizens in awe. Salien.—Sanchez declines giving the dimensions of this palace, as they are not satisfactory. M.—Here Solomon resided, and was served in gold, (C.) adorning his palace with shields and targets of the same precious metal. Chap. x. 16—21.—Cubits. The more sacred part of the temple was only 60, 20, and 30 cubits. Chap. vi. 2. But there were various other appendages and towers. This palace must have been very extensive.—And four. Heb. "upon four rows of cedar pillars, with cedar beams upon the pillars." H.—One row of these might be rather pilasters, against the wall (ver. 3); so that there would be three covered galleries before the apartments, each supported on fifteen pillars. C.

VER. 4. Set, &c. Heb. "and windows in three rows, over against one another; (5) and all the doors and posts square with the windows: and light was against light, in three rows." H.—The palace had three stories; but the galleries before it were of equal height with it.

VER. 6. Porch. Sept. seem to retain the original word *aulom*, as they read *αὐλαμ*; whence our *hall*, and the Lat. *aula*, may be derived. H.—It was a court surrounded by pillars and galleries in front of the palace. C.—Another. Heb. "the porch before them (pillars) and the pillars, and the thick beam before them."

VER. 7. Top. Heb. "the other side." H.—The eastern princes generally sit before their palace to give judgment; and hence that of the Ottoman emperors is styled the *Porte*, (C.) or "gate."

VER. 8. House. In the form of a recess or alcove at the end of one of the aforesaid porches, and probably in that which was nearer the palace. Guards would be stationed in the other. H.—Pharaoh. Till it was finished this lady had lodged in David's palace; though, as it was deemed in a manner sacred, on account of the presence of the ark, it was judged expedient to remove her. 2 Par. viii. 11. H.

VER. 12. Cedar, in regular courses with the stones. Chap. vi. 36. Public places were often made in a circular form, and were thus rendered more beautiful. The palace of Solomon might have enclosed the court in this manner, or there were buildings on all the four sides, made of three courses of fine large stones, with the fourth of cedar beams, till the whole was completed. The ancients built for posterity, as we may perceive from the huge stones, well connected, which still remain in the ruins of Egyptian, Greek, and Roman architecture.

VER. 14. Nephthali: 2 Par. (ii. 14) we read of *Dan*. But the king of Tyre might be under a mistake, (Sanctius,) or he may only insinuate that she lived at

13 And king Solomon sent, and brought Hiram from Tyre.

14 The son of a widow woman, of the tribe of Nephthali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

15 And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars.

16 He made also two chapters of molten brass, to be set upon the tops of the pillars: the height of one chapter was five cubits, and the height of the other chapter was five cubits:

17 And a kind of net-work, and chain-work wreathed together with wonderful art. Both the chapters of the pillars were cast: seven rows of nets were on one chapter, and seven nets on the other chapter.

18 And he made the pillars, and two rows round about each net-work to cover the chapters, that were upon the top, with pomegranates: and in like manner did he to the other chapter.

19 And the chapters that were upon the top of the pillars, were of lily-work, in the porch of four cubits.

20 And again there were other chapters on the top of the pillars above, according to the measure of the pillar over against the net-work: and of pomegranates there were two hundred, in rows round about the other chapter.

21 And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz.

b Jer. lii. 21.

the city of that name, in the tribe of Nephthali. M.—One of her husbands might be a Danite, (Grot.) though resident at Tyre.—Father may also denote a master or officer; in which sense we read in Par., *My father, Hiram*. H. S. Jer. Trad. M.

VER. 15. Eighteen. Both together are said, in Par., to be thirty five, as is half a cubit too much had been here assigned, which is not unusual with regard to imperfect numbers, ver. 1. But Jeremias (lii. 21) agrees with this passage; and the book of Par. may not have included a cubit of solid metal of the base or plinth. A. Lap.—The rest was hollow. The chapters of five cubits, and the bases, which were perhaps as large, are not contained in the eighteen cubits, which might otherwise appear to be disproportionate with the circumference of twelve cubits. C.

VER. 16. Five. Comprising all the ornaments. The body was only three cubits, 4 Kings xxv. 17. If we include the circles, which join it to the pillar, it would be four (ver. 19); and with the rose, and ornaments at the top, five cubits high.

VER. 19. Of lily-work, seems also transposed. Calmet would translate Heb. "and he made pomegranates, two rows round each net, to cover the chapter, which was at the top of the pillar, and in, &c., (19) and the chapter, which was above the pillars of the court, (or porch,) four cubits high. And he made rows of two hundred pomegranates, all round, to cover one of the crowns of the pillars, and he did the like for the other crown; (20) and he also made a chapter, like a rose, (or lily,) at the top of the pillars, above, and over against the body, which was beyond the nets." The rose seemed to grow out of the pillar. The chapters were not square, but of a circular form. Pelletier supposes that these pillars were of the ancient Doric order. It is certain that all the chapter was not in the form of a lily, as the Heb. would now insinuate, but only the top part of it. Chap. v. 22. The long addition of one of the crowns, &c., may be unnecessary, if the original signify either; (as ver. 15,) "to cover either crown."

VER. 20. Chapter (*capitelli secundi*). H.—Villalpand thinks this "second chapter" is rather the cornice, round which the pomegranates hung. M.—Sept. "and of roses, five rows, all round, upon the second circle." H.

VER. 21. Temple. Against the wall, (Jer. lii. 23,) on each side of the door, which leads to the holy place. The pillars might be twenty-eight cubits high, ver. 15. H.—Jachin. That is, firmly established.—Booz. That is, in its strength. By recording these names in holy writ the Spirit of God would have us understand the invincible firmness and strength of the pillars on which the temple of God, which is the Church, is established. Ch.

22 And upon the tops of the pillars he made lily-work : so the work of the pillars was finished.

23 ^aHe made also a molten sea, of ten cubits, from brim to brim, round all about ; the height of it was five cubits, and a line of thirty cubits compassed it round about.

24 And a graven work, under the brim of it, compassed it for ten cubits going about the sea : there were two rows cast of chamfered sculptures.

25 And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east : and the sea was above upon them, and their hinder parts were all hid within.

26 And the laver was a hand-breadth thick : and the brim thereof was like the brim of a cup, or the leaf of a crisped lily : it contained two thousand bates.

27 And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

28 And the work itself of the bases, was intergraven : and there were gravings between the joinings.

29 And between the little crowns and the ledges, were lions, and oxen, and cherubims ; and in the joinings likewise above : and under the lions and oxen, as it were bands of brass hanging down.

30 And every base had four wheels, and axletrees of brass and at the four sides were undersetters, under the laver molten, looking one against another.

31 The mouth also of the laver within, was in the top of the chapter : and that which appeared without, was of one cubit all round, and together it was one cubit and a half : and in the corners of the pillars were divers engravings : and the spaces between the pillars were square, not round.

32 And the four wheels, which were at the four corners of the base, were joined one to another under the base : the height of a wheel was a cubit and a half.

33 And they were such wheels as are used to be made in a chariot : and their axletrees, and spokes, and strakes, and naves, were all cast.

^a 2 Par. iv. 2.

VER. 23. *Brim*, in diameter. The circumference was *about* thirty cubits ; for it is not exactly three times as much as the diameter. C.—The latter is as 7 to 22, with respect to the circumference. M.

VER. 24. *Ten cubits*. All was not therefore ornamented. Prot. "*there were knobs compassing it, ten in a cubit . . . the knobs were cast in two rows, when it was cast.*" H.—The signification of *Pokaim* is not ascertained, whether it be "*apples, balls,*" &c., or perhaps a corrupt word for *Bokrim*, "*oxen,*" or "*ox heads ;*" as 2 Par. (iv. 3) clearly explains it. C.—There also it is insinuated that the carvings commenced only towards the bottom, where the circumference was reduced to ten cubits. M.

VER. 25. *Oxen*. Josephus and the Jews would condemn Solomon for making these figures ; but it is clear that his present was acceptable to God, as well as his person. C.—*Within*. The oxen were of solid brass, to support such a weight. M.

VER. 26. *Two thousand bates*. That is, about ten thousand gallons. This was the quantity of water which was usually put into it ; but it was capable, if brim-full, of holding three thousand. See 2 Par. iv. 5, 7. Ch.—The batus contained about five gallons. W.—Instead of *a hand's breadth*, it is lit. "*three ounces,*" or the fourth part of a Roman foot ; which is equivalent to four fingers' (H.) breadth, or a "*hand's breadth,*" as the Heb. *topē* implies, or a little above three inches.—*Crisped*, or "*full-blown lily.*" The Chaldee supposes it was thus ornamented. Heb. "*with flowers of lilies,*" (C.) or "*roses.*" *Ssussion*. H.

VER. 27. *Bases*. These were designed to wash the victims. Pelletier.

VER. 32. *Joined*. Yet not so as to be immovable. C.

VER. 36. *Palm-trees* were not expressed, ver. 29. All was in relieve, and represented in its natural posture. C.

VER. 39. *Right side*, to the south, between the temple and the altar of holo-

34 And the four undersetters, that were at every corner of each base, were of the base itself, cast and joined together.

35 And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

36 He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm-trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.

37 After this manner, he made ten bases, of one casting and measure, and the like graving.

38 He made also ten lavers of brass : one laver contained four bates, and was of four cubits : and upon every base, in all ten, he put as many lavers.

39 And he set the ten bases, five on the right side of the temple, and five on the left : and the sea he put on the right side of the temple, over against the east, southward.

40 And Hiram made cauldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord.

41 The two pillars and the two cords of the chapters, upon the chapters of the pillars : and the two net-works, to cover the two *s*, that were upon the top of the pillars.

42 And four hundred pomegranates for the two net-works : two rows of pomegranates for each net-work, to cover the cords of the chapters, which were upon the tops of the pillars.

43 And the ten bases, and the ten lavers on the bases.

44 And one sea, and twelve oxen under the sea.

45 And the cauldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon, for the house of the Lord, were of fine brass.

46 In the plains of the Jordan, did the king cast them in a clay ground, between Socoth and Sarthan.

47 And Solomon placed all the vessels : but for its exceeding great multitude the brass could not be weighed.

48 And Solomon made all the vessels for the house of the Lord : the altar of gold, and the table of gold, upon which the loaves of proposition should be set :

causts.—*Sea*. It was the most towards the east of the five basins, (C.) or near the eastern gate of the priests' court, standing to the south of the entrance, that they might purify themselves. M.—S. Justin (ap. 2) observes, that the pagans imitated this custom. But this ought not to hinder Christians from employing a thing which is innocent in itself, and calculated to make them aspire to the greatest purity, when they approach to God. H.

VER. 40. *Shovels*. *Scutras* may also signify "*cauldrons,*" from their resemblance with a shield. These terms occur Exod. xxvii. 3, (C.) and are here properly translated, *shovels*, &c. H.

VER. 41. *Cords* : no mention of these had been made before. The same terms are frequently expressed in a different manner. Ver. 15—20. Heb. "*the two pillars and the chapters round,*" (C.) which *were* on the top of the pillars, and the two nets to cover the two bowls of (or the two circular) chapters," &c. H.

VER. 45. *Fine brass (aurichalco)*. Some pretended that gold was mixed with this sort of brass. But Pliny (xxxiv. 2) informs us that it came out of the mines, without dross. Heb. "*polished (or refined) brass.*" C.—It might resemble the Corinthian brass. M.

VER. 46. *Sarthan*. This place was on the west, and Socoth on the east of the Jordan, near Bethsan. Chap. iv. 12. C.—Jos. iii. 16. H.—Adrichomius places both on the east, in the tribe of Gad. M.

VER. 47. *Weighed*. It was deemed unnecessary, and too troublesome. H.—Heb. "*And Solomon would not have all the vessels weighed,*" on account of the too great number : the weight of the brass was not discovered. Vatable.

VER. 48. *Altar*, not that on which the ark was placed, (chap. vi. 20. C.) though some are of that opinion (M. &c.) ; but perhaps the altar of incense. In 1 Par. iv. 8 we find *ten* specified, one between each candlestick, in the holy place. C.

49 And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,

50 And pots, and flesh-hooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple, were of gold.

51 *And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David, his father, had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

CHAP. VIII.

The dedication of the temple: Solomon's prayer and sacrifices.

THEN ^aall the ancients of Israel, with the princes of the tribes, and the heads of the families of the children of Israel, were assembled to king Solomon, in Jerusalem: that they might carry the ark of the covenant of the Lord, out of the city of David, that is, out of Sion.

2 And all Israel assembled themselves to king Solomon, on the festival day, in the month of Ethanim, the same is the seventh month.

3 And all the ancients of Israel came, and the priests took up the ark,

4 And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them.

5 And king Solomon, and all the multitude of Israel, that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen, that could not be counted or numbered.

6 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, unto the holy of holies, under the wings of the cherubims.

7 For the cherubims spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above.

8 And whereas the staves stood out, the ends of them were seen without, in the sanctuary before the oracle, but

^a 2 Par. v. 1.—^b A. M. 3001, A. C. 1003. 2 Par. v. 2.

CHAP. VIII. VER. 2. *Ethanim* was afterwards called *Tisri*. H.—Usher places the dedication on Friday, 30th October, the 8th of the seventh month. The people continued at Jerusalem till the 23rd. The feast of expiation fell on the 10th, (H.) during the octave of the dedication. After this, the feast of tabernacles commenced on the fifteenth, for other seven days.

VER. 4. *Ark*, from the city of David, along with the tabernacle, (Salien,) which had been made for it in the palace. VER. 1. They also (H.) brought the Mosaic tabernacle from Gabaon, (C. Josephus, &c.,) and repositied both (H.) in the treasury of the temple, as they were now of no other service. Jeremias was authorized to take the ark, the tabernacle, and the altar of incense, in order to prevent their falling into the hands of the Chaldees. He placed them in a cave, where they have never been discovered. 2 Mac. ii. 4.

VER. 5. *Sacrificed*, by the hands of the priests, (M.) or at least (H.) gave them the blood to offer upon the altars, which were placed at six paces from one another, in imitation of David. 2 Kings vi. 13. C.—*Could not*. See chap. vii. 47.

VER. 6. *Wings*. These covered the smaller cherubim, upon the ark. H. Chap. vi. 23, 27.—They formed a sort of throne, with their wings extended from one side of the building to the other, (C.) twenty cubits long. H.

VER. 8. *Out*. In the days of Moses these staves had touched the veil of the tabernacle; but now, as the place for the ark was twice as large, they were no longer perceived; though they remained in the holes prepared for them by Moses, till the author wrote; which must have been before the captivity. C.

VER. 9. *Nothing else*, &c. There was nothing else but the tables of the law within the ark. But on the outside of the ark, or near the ark, were also the rod

were not seen farther out, and there they have been unto this day.

9 Now in the ark there was nothing else ^cbut the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord,

11 And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then Solomon said: ^d"The Lord said that he would dwell in a cloud.

13 Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

14 And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

15 And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David, my father, and with his own hands hath accomplished it, saying:

16 Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel.

17 ^e"And David, my father, would have built a house to the name of the Lord, the God of Israel:

18 And the Lord said to David, my father: Whereas, thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind.

19 Nevertheless, thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name.

20 The Lord hath performed his word which he spoke. and I stand in the room of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord, the God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

22 And Solomon stood before the altar of the Lord, in

^c Exod. xxxiv. 27; Heb. ix. 4.—^d 2 Par. vi. 1.—^e 2 Kings vii. 5.

of Aaron, and a golden urn with manna. Heb. ix. 4. Ch. W.—These might have been in the ark while it was not fixed; but after the temple was built, all but the tables was placed in the treasury; where, we find, the book of the law was discovered, under Joas. Deut. xxxi. 26; 2 Par. xxiv. 14. C.—*In arca* might easily signify *ad*, or *juxta arcam*, "near the ark." Salien.

VER. 12. *Cloud*. He alludes to Lev. xvi. 2. M.—God had so frequently appeared in this manner, that Solomon was authorized to consider it as the symbol of his presence. Exod. xiv. 19; xxiv. 16, and xl. 32; Psal. xvii. 12. This luminous cloud filled the whole temple, to convince all that the Lord was pleased with the devotion of the king, and of his people. C.

VER. 14. *Stood*. It is pretended that the king alone was allowed to sit. C.—But here Solomon stood, upon an eminence made of brass. 2 Par. vi. 13. H.—He pronounced the blessing, (part of which is given, ver. 15—22,) with his face turned towards the people, as he was also in the court of Israel. Then turning himself to the altar (C.) of holocausts, (M.) with his hands uplifted, he began to pray. Ver. 23—54. See Exod. xxxix. 43; 2 Kings vi. 18, where Moses and David blessed the people, on similar occasions. C.—Thus the priests of the Catholic Church turn to the people, when they bless or speak to them; and look towards the altar, when they pour forth their supplications for them to God. Sectaries would always behold the face of the preacher. H.

VER. 22. *Heaven*, falling on his knees. Ver. 54; 2 Par. vi. 13. This is the first instance we find of people praying on their knees, which was common afterwards. 1 Esd. ix. 5; Isa. xlv. 24; Dan. vi. 10; Acts ix. 40, and xx. 36. The Christian Church generally adopts this custom.

the sight of the assembly of Israel, and spread forth his hands towards heaven,

23 And said: Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath: who keepest covenant and mercy with thy servants, that have walked before thee with all their heart.

24 Who hast kept with thy servant David, my father, what thou hast promised him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

25 Now, therefore, O Lord God of Israel, keep with thy servant David, my father, what thou hast spoken to him, saying: "There shall not be taken away of thee a man in my sight, to sit on the throne of Israel: yet so that thy children take heed to their way, that they walk before me as thou hast walked in my sight."

26 And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David, my father.

27 Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens, cannot contain thee, how much less this house which I have built?

28 But have regard to the prayer of thy servant, and to his supplications, O Lord, my God: hear the hymn and the prayer, which thy servant prayeth before thee this day:

29 That thy eyes may be open upon this house, night and day: upon the house of which thou hast said: "My name shall be there: that thou mayest hearken to the prayer which thy servant prayeth, in this place to thee:"

30 That thou mayest hearken to the supplication of thy servant, and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, show them mercy.

31 If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come, because of the oath, before thy altar, to thy house,

32 Then hear thou in heaven: and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

33 If thy people Israel shall fly before their enemies, (because they will sin against thee,) and doing penance,

and confessing to thy name, shall come and pray, and make supplications to thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

35 If heaven shall be shut up, and there shall be no rain, because of their sins, and they, praying in this place, shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions:

36 Then hear thou them in heaven, and forgive the sins of thy servants, and of thy people Israel: and show them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew; if their enemy afflict them, besieging the gates, whatsoever plague, whatsoever infirmity,

38 Whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house;

39 Then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart; (for thou only knowest the heart of all the children of men;)

40 That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

41 Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name, and thy mighty hand,

42 And thy stretched out arm,) so when he shall come, and shall pray in this place,

43 Then hear thou in heaven, in the firmament of thy dwelling-place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is called upon on this house, which I have built.

44 If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name:

^a 2 Kings vii. 12.

^b Deut. xii. 11.

VER. 25. *Sight.* Solomon was aware of the conditions on which he held his crown and the Divine favour, so that his fall is the more inexcusable. H.—His posterity lost a great part of the kingdom, though they had the right to rule over Judah till the coming of Christ. W.

VER. 27. *Earth.* Full of admiration, he breaks out into this pathetic exclamation, wondering that God should deign to accept of what he had done; and that, by the symbol of his presence, he should engage to honour this temple in a more particular manner, and to shower down his graces with a more liberal hand on those who should there present themselves before him. This wise prince was not ignorant that God's immensity fills all places.—*Heavens.* We know not how many heavens the Jews admitted. We find, 1. the air, 2. the region of the stars, 3. the residence of God, thus specified; and this last is here denoted as the most excellent of all. S. Paul styles it the third heaven. 2 Cor. xii. 2.

VER. 29. *My name.* It shall be called the house of God. H.—There people shall come to do homage to the Lord. C.

VER. 31. *Oath.* In certain cases an oath would clear a person. Exod. xxii. 11. Solomon prays that perjury may be disclosed.

VER. 34. *Fathers.* In the place of their captivity they might turn, like

Daniel, towards the temple. C.—God had threatened that he would punish his people by the hand of their enemies, &c. if they transgressed. Lev. xxvi. 17. M.

VER. 37. *Mildew.* Heb. also, "a bruchus," or young locust. Prot. "caterpillar."

VER. 38. *Heart:* his offence. Sept. ἀσύν, "touching, or compunction." H.—Let a man go to the source of the evil, and be sorry for his sins. C.

VER. 41. *Stranger.* God watches over all mankind; and oblations were received from all sorts of people, even from idolaters. The kings of Persia and Egypt, the Roman emperors, &c., made great presents. 1 Esd. iii. 7, and vii. 21, Joseph. xi., and xii. 2. It seems the court of the *Gentiles* was only made after the captivity. Some of these adored the true God, like Cornelius, &c. Acts vii. 27, and x. 1. Some were drawn by curiosity; others desired to be converted. To thee, kings shall offer presents, Psal. lxxi. 10. C.

VER. 44. *Name.* It was the practice of the religious Jews to pray with their eyes turned towards the holy place, ver. 48. The primitive Christians looked towards the east, in prayer, to remind them of the ascension of our Saviour, (C.) from Mount Olivet, in that quarter. H. Psal. lxxvii. 34. S. Just. q. 118. Tert. Apol. 16. S. Epip. Hær. 19. C.

45 And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

46 But if they sin against thee, (*for there is no man who sinneth not,) and thou being angry, deliver them up to their enemies, so that they be led away captives into the land of their enemies, far or near;

47 Then if they do penance in their heart, in the place of captivity, and being converted, make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:

48 And return to thee with all their heart, and all their soul, in the land of their enemies, to which they have been led captives: and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name:

49 Then hear thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them:

50 And forgive thy people, that have sinned against thee, and all their iniquities, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

51 For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron.

52 That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee.

53 For thou hast separated them to thyself for an inheritance, from amongst all the people of the earth, as thou hast spoken by Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven.

55 And he stood, and blessed all the assembly of Israel with a loud voice, saying:

56 Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised: there hath not failed so much as one word of all the good things that he promised by his servant Moses.

57 The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off:

58 But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments,

and his ceremonies, and all his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel, day by day:

60 That all the people of the earth may know, that the Lord he is God, and there is no other besides him.

61 Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

62 And the king, and all Israel with him, offered victims before the Lord.

63 And Solomon slew victims of peace-offerings, which he sacrificed to the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep: so the king, and all the children of Israel, dedicated the temple of the Lord.

64 In that day the king sanctified the middle of the court, that was before the house of the Lord; for there he offered the holocaust, and sacrifice, and the fat of the peace-offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and the fat of the peace-offerings.

65 And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude, from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

66 And on the eighth day, he sent away the people: and they blessed the king, and went to their dwellings, rejoicing, and glad in heart, for all the good things that the Lord had done for David, his servant, and for Israel, his people.

CHAP. IX.

The Lord appeareth again to Solomon: he buildeth cities: he sendeth a fleet to Ophir.

AND it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired and was pleased to do,

2 That the Lord appeared to him the second time, *as he had appeared to him in Gabaon.

3 And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever; and my eyes, and my heart, shall be there always.

4 And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and

* 2 Par. vi. 36; Eccles. vii. 21; 1 John i. 8.

b Supra, iii. 5; 2 Par. vii. 12.

VER. 47. *Heart.* Without this, external repentance will not suffice. W.

VER. 63. *Sheep,* and other smaller beasts, during the seven days, without counting the oblations of individuals. The law had not prescribed any particular rites for the dedication of places. But common sense dictated that sacred things should be distinguished from such as were common. Moses and David had set a pattern, which was followed by the Jews after the captivity, and by the Machabees. Exod. xl. 9; 1 Kings vi. 17; 1 Esd. iii. 10; 1 Mac. iv. 56. C.—The festival of the dedication was observed by our Saviour. John x. 22. H.—Even private houses received a sort of dedication. Deut. xx. 5.

VER. 64. *Court of the priests.* An altar was there erected, in haste. Fire from heaven came to consume the victims. 2 Par. vii. 1. C.

VER. 66. *Eighth day,* at the conclusion of the second octave. H.—*Blessed the king,* as he had done them before. The most honourable performs this office.

Heb. vii. 7. C.—The king and people wished all sorts of happiness to each other.—*David.* The glory of his son reflected honour on him. H.

CHAP. IX. VER. 1. *Do,* regarding those buildings. Paral. M.

VER. 2. *Gabaon;* that is, "during the night." 2 Par. vii. 12. God had spoken to Solomon, by a prophet, while he was building the temple (chap. vi. 11. H.); unless that passage relate to the same time as that which is here recorded more in detail, and took place in the night, after Solomon had poured forth his most solemn prayer. C.—Fire from heaven had sufficiently signified that his former request had been granted. M.—The context shows that the admonition was not sent till the palace was finished, (ver. 1, and 10,) in the twenty-third year of Solomon. Salien.

VER. 4. *Simplicity of heart.* That is, in the sincerity and integrity of a single heart, as opposite to all double-dealing and deceit. Ch.—External worship

wilt do all that I have commanded thee, and wilt keep my ordinances, and my judgments,

5 *I will establish the throne of thy kingdom over Israel for ever, as I promised David, thy father, saying: There shall not fail a man of thy race upon the throne of Israel.

6 But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my ceremonies, which I have set before you, but will go and worship strange gods, and adore them:

7 I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a by-word among all people.

8 And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: "Why hath the Lord done thus to this land, and to this house?"

9 And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

10 *And when twenty years were ended, after Solomon had built the two houses; that is, the house of the Lord, and the house of the king,

11 (Hiram, the king of Tyre, furnishing Solomon with cedar-trees, and fir-trees, and gold, according to all he had need of,) then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not;

13 And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

* 2 Kings vii. 12, and 16.—b Dent. xxix. 24; Jer. xxii. 8.

14 And Hiram sent to king Solomon a hundred and twenty talents of gold.

15 This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Hesar, and Mageddo, and Gazer.

16 Pharaoh, the king of Egypt, came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

17 So Solomon built Gazer, and Bethhoron the nether, 18 And Baalath, and Palmira, in the land of the wilderness.

19 And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

20 All the people that were left of the Amorrites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

21 Their children, that were left in the land; to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

22 But of the children of Israel, Solomon made not any to be bond-men, but they were warriors, and his servants, and his princes, and captains, and overseers of the chariots and horses.

23 And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

24 *And the daughter of Pharaoh came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

25 Solomon also offered three times every year holocausts, and victims of peace-offerings, upon the altar which

c 2 Par. viii. 1.—d 2 Par. viii. 11.

alone will not be acceptable. W.—"God is worshipped by faith, hope, and charity." S. Aug. Ench. 3.

VER. 7. *Take away*, by death or exile. H.—*Sight*. God is disposed to grant favours to those who approach his temples with piety. If they indulge their passions, he will suffer these holy places to be profaned, as a dreadful warning of his displeasure. The Jews enjoyed prosperity while they continued faithful. On their revolt the ark was taken, the temple pillaged by Sesac, burnt by Nabuchodonosor, profaned by Antiochus, and destroyed by the Romans. C.

VER. 11. *Galilee*, the higher, which was nearer to the sea and the confines of Tyre (M.); or rather the lower Galilee lay in this direction. C.—This was not a part of the country allotted to Israel, (Jos. xix. 27,) but had been conquered: as Hiram gave the cities back, 2 Par. viii. 2. Solomon caused them to be rebuilt, and peopled by the Israelites. Grot.—If they had formed a part of his dominions before he would not have had to send a colony thither. C.—Others think that he only ceded that country for a time to Hiram, till he should be indemnified. Abul. Testat. M. T. W.—The country belonged to the Lord, (Lev. xxv. 18,) and could not be given away by the prince. In case it had been occupied by strangers, Solomon would have taken care that the Israelites should have the free exercise of their religion. But as Hiram rejected his offer, he would make him recompence by some other means (C.); in ready money, ver. 14. Joseph. T.

VER. 13. *Brother*. By this title the eastern kings addressed each other. Chap. ix. 32; 1 Mac. x. 18, and xi. 30. Solomon and Hiram always lived on good terms. C.—*Chabul*: that is, dirty or displeasing. Ch.—The latter signification is given by Josephus, from the Phœnician language. H.

VER. 15. *Offered*, or paid back to Hiram, for what he had lent. T.—Heb. "And this is the reason of the levy (or tribute) which king Solomon imposed, in order to build," &c. H.—We have seen that Adoniram was at the head of this department. Chap. v. 14. The people bore these burdens with patience, till the works of Mello gave Jeroboam an occasion of stirring them up to rebellion. Chap. xi. 27. Mello was a palace, fortification, (C.) or bridge, erected in the vale, (Salicn,) from the palace to the temple, (M.) lying between Sion and the old Jerusalem. David had begun to build here, and Solomon perfected the works. Ezechias repaired the wall, 2 Par. xxxii. 5. In this palace Jcas was slain. 4

Kings xii. 20. C.—*Hesar*, or Asor. Jos. xv. 23, and xix. 36. H.—There was a town of this name in the tribe of Juda, and another in that of Nephtali.—*Gazer* had been taken by Josue, but the Chanaanites had again made themselves masters of it.

VER. 17. *Nether*, in the tribe of Benjamin. 2 Par. (viii. 5) adds, *the upper*, which was a town of Ephraim. M.

VER. 18. *Baalath*. There were several towns of this name. Jos. xix. 44. C.—*Palmira*. Heb. *Tamor*, "a palm-tree." C.—But the *d* is preserved in the margin, as well as in some MSS. and in the ancient versions; and is read, *Tadmor*, in Chronicles. Kennicott.—Prot. have also, "Tadmor, in the wilderness, in the land." H.—Le Clerc adds, "of Aram," or Syria of Soba. 2 Par. viii. 3, 4. Palmira, famous for its water and fertile soil, was the boundary of the Roman and Parthian empires, (Plin. v. 25,) surrounded on all sides by vast deserts, and built by Solomon for the advantage of travellers, a day's journey from the Euphrates. Joseph. viii. 6.—Superb ruins are still to be seen. C.

VER. 19. *That . . himself*. Heb. "of store;" or to keep his treasures. H.—Lit. "of indigence," designed to counteract the effects of famine. Pharaoh obliged the Israelites to build such cities for him, (Exod. i. 11,) which are called *cities of tabernacles*. The word *mosconath* is here rendered, *were not walled*.—*Chariots*. See chap. iv. 26. C.—*Libanus*, the temple, (S. Jer. Trad.) or the palace. Sa.—But these were both in Jerusalem. H.

VER. 21. *Day*. After the captivity some were found who had perhaps come from Phœnicia. 1 Esd. ix. 1. Solomon reduced the natives of the country to the most abject condition, forcing them to work like slaves. Joseph. viii. 6.—Heb. "upon those Solomon imposed a tribute of bond-service, until this day." H.

VER. 22. *Bond-men*. Par. *To serve in the king's works: for they were warriors, &c.* The natural subjects performed the more honourable offices. H.—*Strangers* pay tribute. Matt. xvii. 24.

VER. 23. *Officers of the crown*. There were 250 over the army, (Par.) or 3,300, (3,600, Par.) including those who presided over the proselytes. Chap. v. 16. C.—These were employed while the temple was building. M.

VER. 25. *Year*, at the three great festivals, with peculiar solemnity, (C.) as well as holocausts every day, and on the sabbaths and new moons. 2 Par. vi. 12. See ib. xxxi. 3. C.—He established funds for all these victims. M.

he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

26 And king Solomon made a fleet in Asiongaber, which is by Ailath, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir; and they brought from thence to king Solomon four hundred and twenty talents of gold.

CHAP. X.

The queen of Saba cometh to king Solomon: his riches and glory.

AND^a the queen of Saba having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions.

2 And entering into Jerusalem, with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart.

3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built,

5 And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cup-bearers, and the holocausts, which he offered in the house of the Lord, she had no longer any spirit in her;

6 And she said to the king: The report is true, which I heard in my own country,

7 Concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the

half hath not been told me: thy wisdom and thy works exceed the fame which I heard.

8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom.

9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10^b And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

11 (^cThe navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine-trees, and precious stones.

12 And the king made of the thyine-trees the rails of the house of the Lord, and of the king's house, and cisterns and harps for singers: there were no such thyine-trees as these brought nor seen unto this day.)

13 And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered her of himself of his royal bounty. And she returned, and went to her own country, with her servants.

14 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

15 Besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred shields of the purest gold: he allowed six hundred sicles of gold for the plates of one shield.

17 And three hundred targets of fine gold: three hun-

^a 2 Par. ix. 1; Matt. xii. 42; Luke xi. 31.

^b 2 Par. ix. 9.—^c 2 Par. ix. 10.

VER. 27. *Fleet*, from Tyre, (C.) or from the island of the same name, in the Red Sea. Grotius.

VER. 28. *Ophir*, in the East Indies (M.); an island called Taprobana, or Sumatra (Salien); or a country near the heads of the Euphrates and Tigris. C. Dissert.—The variety of opinions is astonishing. Huet fixes upon Sophola, on the eastern coast of Africa; and supposes that the fleet of Hiram might proceed down a canal, which seems to have been formerly opened for a communication between the Mediterranean and the Red Sea. Strabo i. 17, and ii. D.—*Twenty*. Par. reads *fifty*.

CHAP. X. VER. 1. *Saba* is written with *ss*, to denote a part of Arabia, and with *s*, when Ethiopia is meant. Psal. lxxi. 10. The former is here designated, (M.) being "the ends of the earth, east" of Judea, (Tacit. Hist. 5,) and lying also to the south of that country. Matt. xii. 42. Grotius follows the opinion of Josephus (viii. 6) and Origen, (Hom. 2. in Cant.,) who place the seat of this queen's empire at Meroe. C.—*Lord*, who had raised Solomon to so great splendour, while, on the other hand, the king endeavoured to enhance his glory. H.—If we place the stop after Solomon, we may say that the queen was moved by Divine grace, and attracted, like the Gabaonites, (Jos. ix. 9,) to embrace the true religion (C.); though she seems to have professed it already, as many others did among the Gentiles. H.—The Fathers look upon her as a figure of the Christian Church. S. Hilary, Psal. cxxi. S. Iren. iv. 45, &c. *Barbara natione, non animo*. S. Paulin, Ep. 1.—*Question*. Thus the ancients tried each others' skill. Judg. xiv. 12. See chap. iv. 30.

VER. 4. *House*, the palace, or rather the temple, (C.) or both. M.

VER. 5. *In her*. She fainted away in rapture and astonishment. H.

VER. 9. *Justice*. Kings are given by God, either in his mercy or in his anger. C.—They are not appointed for themselves alone. M.

VER. 11. *Thyine*. Pliny (iii. 16) mentions a species of tall and incorruptible trees, called *thya*. The wood was odoriferous, and very costly. *Citri et mensarum insania, quas feminae viris contra margaritas regeant*. B. 13, and 15, 16.—It was used as a sort of incense in sacrifices, and thence received its name. H.—Sept. translate, "plained;" and elsewhere, *pine-trees*, which is adopted by S. Jerom. 2 Par. ii. 8. C.—Solomon had desired Hiram to send him some alghum, or "gum-bearing" wood; but as there was not sufficient, or so fine, in Libanus

as in Ophir, or in foreign parts, he procured more from those countries. The wood might probably resemble that of *settim*, or of black acacia, (Exod. xxv. 5,) whence the gum of Arabia is extracted. Acanthos, in Thebais, was celebrated for its fine thorn-trees, and for its gum. Strabo 17. C.—It is placed near Memphis, Plin. iv. 10.—The Rabbins commonly understand the Heb. to mean, "coral," which is not fit for instruments, much less for architecture. Others translate *ebony*, or *Brazil wood*, but without reason. C. T.

VER. 12. *Rails*. Heb. *mosad*, "pillars, supporters, or banisters." H.—Most interpreters suppose the rails were on each side of the road, leading from the palace to the temple. C.—Par. *stairs*.—*Cisterns*, or harps and lyres. H.—Heb. "kinnors and nables."

VER. 14. *Gold*. His stated revenue was 4,646,350*l.* sterling. H.

VER. 15. *Merchants*; wholesale. M.—*Arabia*, the desert, which was peopled by various nations. *Arob* means, "a mixture, or assemblage," as well as "the night, and a fruitless country." Sept. seem to have read *abor*, "all the kings of the other side" the Euphrates, who were also called Arabs. See chap. iv. 24.—*Country* around Judea, comprising the phylarchs of Arabia, (Gen. xvii. 20,) and the Philistine satraps.

VER. 16. *Shields*. Heb. *tsone* is rather indeterminate, denoting something sharp or pointed; "a dart," &c. C.—Par. *spears*. Some of the shields were made with a point, projecting from the middle, (H.) with which the enemy might be wounded. M.—These arms were used when the king went to the temple, and were reposit in the arsenal at his return. Chap. xiv. 28.

VER. 17. *Targets*, smaller than the former, and resembling a crescent.—Par. reads, *shields*.—*Fine*. Sept. "ductile." Heb. *asut*, "beaten, refined," &c.—*Hundred* is omitted in Heb. and Sept., (H.) but is found in 2 Par., (ix. 16,) where we read *three hundred of gold*, in like manner as *six hundred of gold* in the preceding verse, without specifying the particular weight in either. These targets, or shields, seem to have been heavier than the former, and designed only for ornament, being placed in the great hall, as they weighed each 375 Roman pounds, or 18,000 sicles (C.); unless *mina*, pound, be here put for sicle; as Josephus (ii. 3) says the sons of Jacob sold their brother for twenty pieces of silver. Gen. xxxvii. 28. M.—Salien thinks that two hundred shields were each worth 600 sicles, and these three hundred targets weighed each 300 sicles of gold. H

dred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

18 King Solomon also made a great throne of ivory: and overlaid it with the finest gold.

19 It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand.

20 And twelve little lions stood upon the six steps, on the one side and on the other: there was no such work made in any kingdom.

21 Moreover, all the vessels out of which king Solomon drank, were of gold: and all the furniture of the house of the forest of Libanus was of most pure gold: there was no silver, nor was any account made of it in the days of Solomon:

22 For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings of the earth in riches and wisdom.

24 And all the earth desired to see Solomon's face, to near his wisdom, which God had given in his heart.

25 And every one brought him presents, vessels of silver and of gold, garments, and armour, and spices, and horses, and mules, every year.

26 And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in Jerusalem.

• 2 Par. i. 14.—b Deut. xvii. 17; Eccli. xlvii. 21.

VER. 18. *Ivory*. Heb. "of the tooth" (or horn) of elephants.—*Finest*. Heb. "gold of Uphas." This was the country whence it was brought (Jer. x. 9); probably Colchis, where the river Phasis, or *Phison*, flows. Gen. ii. 11. C.—The Chaldee calls Uphas, (in Jeremias,) Ophir; and Huet supposes that Paz and Parvaim designate the same place. Chap. ix. 28; Job xxviii. 17. D.—In Paral. we only read, *pure gold*, which would suffer the ivory to appear in some places. C.

VER. 19. *Behind*, like an alcove, (H.) placed in the porch of the palace. Chap. vii. 8.—*Hands*, for the elbows to rest on. In Paral. S. Jerom translates, "little" arms. The feet might also be made in this shape. Josephus (viii. 5) represents them as forming the seat (C.); and the Sept. place them on each side: "the fore-parts of oxen projected from the back of the throne, and hands on the throne, on each side of the seat." In Paral. also we find, a footstool of gold. H.

VER. 21. *No silver vessels*, (C.) though there was a great abundance of that metal, ver. 27. It was not deemed worthy to be admitted at the king's table. H.

VER. 22. *To Tharsis*. This word in Heb. signifies, "the sea." Isa. ii. 16, and xxiii. 10. M.—"Ships of Tharsis," often denote such as were fit for a long voyage; and of this description were the fleets of Solomon and of Hiram, which sailed from Asiongaber to Ophir, and touched at various ports, where they procured what they wanted. C.—Heb. "the king had at sea a navy of Tharsis . . . once in three years: the navy of Tharsis came, bringing gold," &c. H.—*Teeth*. Heb. *sson ebim*. The latter word is commonly rendered elephants, & being lost at the beginning. Bochart.—Syriac and Arab. intimate that the elephants were brought alive. Perhaps *n* may be dropped after *b*; so that we should read, *ebnim*, as Ezec. xxvii. 15, and translate ivory and *ebony*; the one being remarkable for its white, and the other for its black colour. Both might be procured on the coasts of Ethiopia, by which the fleet passed. The Persians, and Sesostris, required the people of the country to pay both for tribute. Pliny xii. 14; Diod. 1.—*Apes*. Heb. *Kupin*. Greek, *Κῆρος*.—*Peacocks* is not expressed in the Sept. C.—The Roman edition, instead of *elephants*, &c., inserts "stones," &c., intended for the various edifices and towns which Solomon fortified, to keep under the nations of Chanaan, whom he forced to labour, &c. But the Alexandrian copy has *ραῶνων*, "peacocks," as *thucim* is rendered (H.) by the Chal., Syr., &c. C.—Huet observes that these birds were scarcely known in the time of Alexander, and would therefore understand *psittacos*, "parrots." D.—But peacocks were called "birds of Media," as they were very common in that country, (C.) and about Babylon. Diod. 2.

VER. 27. *Sycamores*, (Heb. *ssokmim*), which were formerly very common in Palestine, as they are still about Cairo, in Egypt. The fruit resembles figs, as the leaves do the mulberry-tree; whence the name is a compound of *σῦκον*, "a fig," and *μῦρα*, "a mulberry;" though some would prefer *μῦρος*, "a fool," to denote that the fruit is "insipid." It is however sweeter than wild figs, and proceeds from the trunk of the tree. C.

27 And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

28 And horses were brought for Solomon out of Egypt, and Coa: for the king's merchants brought them out of Coa, and bought them at a set price.

29 And a chariot of four horses came out of Egypt, for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

CHAP. XI.

Solomon, by means of his wives, falleth into idolatry: God raiseth him adversaries, Adad, Razon, and Jeroboam: Solomon dieth.

AND king Solomon loved many strange women, besides the daughter of Pharaoh, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

2 Of the nations concerning which the Lord said to the children of Israel: "You shall not go in unto them, neither shall any of them come into yours: for they will most certainly turn away your heart to follow their gods. And to these was Solomon joined with a most ardent love.

3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

4 And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

• Exod. xxxiv. 16.—d A. M. 3023, A. C. 981.

VER. 29. *Fifty*, upon an average.—*Hethites*: some had retired, and built Lusa (Judg. i. 26); others dwelt beyond Libanus. 4 Kings vii. 6. These kings sold horses to Solomon; or, according to the Heb., the Jews had the traffic of horses in their own hands. C.—Prot. "and so for all the kings . . . did they bring them out by their means." Sept. "thus to all the kings . . . of Syria, on the sea-shore, they came out." H.—The merchants sold horses to these kings, at 150 sicles a piece. C.

CHAP. XI. VER. 1. *Strange women*, who had been brought up in the service of idols, and were not sincerely converted. H.—Riches engaged Solomon in the love of pleasure, and this brought on his ruin. C.—He began with the spirit, but ended in the flesh. Gal. iii. 3; Eccles. xlvii. 21. He was aware of the dangerous conversation of women. Eccles. xix. 2. Yet he has left us in his own person an example of that dreadful truth, that it is difficult to love with discretion. H.—Nothing could be more beautiful than the commencement of his reign, nor more terrible than the latter part of it. *Thou hast stained thy glory*, &c. Eccli. xlvii. 22. C.

VER. 2. *Gods*. See Exod. xxxiv. 16; Deut. vii. 4. The law only forbids expressly the marrying of the women of Chanaan. But it was easy to discern that the spirit of the law equally prohibited connexions with others who were addicted to idol-worship. See 1 Esd. x. 3. Such alliances are always dangerous, and generally prove fatal. H.

VER. 3. *Concubines*, or secondary wives. H.—Those who have any sense of modesty, can hardly read this without blushing. Salien.—Solomon was guilty not only of intemperance, but also of a transgression of the precept. M. Deut. xvii. 17, *He shall not have many wives*: though as that command is indefinite, and David had eighteen, without blame, (2 Kings iii. 3,) it is difficult to say how many a person might have, at that time, without exceeding the bounds of moderation. H.—But a thousand wives for one man is certainly far too great a number.

VER. 4. *Old*; about fifty. Salien. C.—This is an aggravation of his guilt. H.—Solomon spent the first thirty years of his reign in virtue: but towards the termination of it he gave in to idolatry and excesses. H.—*Heart*, and *mind* also, ver. 9. He sacrificed to idols not only externally, but gave them internal worship (Salien); so much was his understanding darkened, unless (H.) he acted against his better knowledge. Eccles. ii. 9. T.—*Father*, who did not continue long in sin. D.—"The wisdom, which had been given to him, entirely abandoned his heart, which the discipline even of the smallest tribulation had not guarded." S. Greg. Pastoral. p. 3.—"He had commenced his reign with an ardent desire of wisdom, and when he had obtained it by spiritual love, he lost it by carnal affections." S. Aug. Doct. iii. 21.—"Prosperity, which is a severe trial for the wise, was more disadvantageous to him than wisdom herself had been profitable." De Civ. xvii. 20.—The Fathers do not attempt to palliate the guilt of Solomon; and those aggravate his crime, who endeavour to excuse him by saying that his mind was